The Christian Century

PUBLISHED WEEKLY

The National Council and the Local Church

By Charles Clayton Morrison

The Christian Hope

Part II of Theological Commission's Report

Christianity's Outlook in Africa

An Editorial

JANUARY 7, 1953

In This Issue

THE ADVISORY COMMISSION OF THEOLOGIANS

whose Second Report on the theme of the 1954 Assembly of the World Council of Churches is concluded in this issue, was identified in last week's Century.

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Contents

EDITORIAL
- Editorial Paragraphs 3
- The Christian Outlook in Africa 6

SIMEON STYLITES: Enter the Crocus! 8

CONTRIBUTED ARTICLES
- The Christian Hope (Second Report of the Rolle Commission), Chapters II, III, IV, V 9
- The National Council and the Local Church, by Charles Clayton Morrison 12

JANUARY SURVEY OF BOOKS
- Reason and Anti-Reason in Our Time, by Karl Jaspers 14
- The Hidden History of the Korean War, by I. F. Stone 14
- Korean Tales, by Melvin B. Voorhees 14
- The Korea Story, by John C. Caldwell 14
- The Reds Take a City, by John W. Riley, Jr., and Wilbur Schramm 14
- Lincoln Finds a General, Vol. III, by Kenneth P. Williams 15
- Divided We Fought, edited by David Donald 15
- Revenge for Love, by Wyndham Lewis 15
- The Theology of Paul Tillich, edited by Charles W. Kegley and Robert W. Bretall 16
- New Fabian Essays, edited by R. H. S. Crossman 16
- The Chief Plays of Corneille, translated by Lacy Lockert 17
- Picture History of the Bible and Christianity 18
- The Choirmaster's Workbook, edited by Dayton W. Nordin 18
- Man's Most Dangerous Myth: The Fallacy of Race, by M. F. Ashley Montagu 19
- Hawthorne's Fiction, by Richard Harter Fogle 19
- Books in Brief 19

CORRESPONDENCE 20

NEWS OF THE CHRISTIAN WORLD 21-31

CURRENT FEATURE FILMS 31

The Christian Century

Established 1884, as *The Christian Oracle.*
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Coming Events

Jan. 9-21. World's Student Christian Federation General Committee Meeting, Poona, India.
Jan. 11. Chicago Sunday Evening Club; Philip S. Bernstein, speaker.
Jan. 11-15. Latin American Catholic Congress on Rural Life Problems, Manizales, Colombia.
Jan. 13. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; Ben Zion Bokser, Frederick Jacobi, Karl W. Deutsch, speakers.
Jan. 14-15. Fifth National Conference on Church and State (P.O.A.U.), Washington, D. C.; Charles J. Turck, Leland Stark, speakers at public mass meeting in Constitution hall.
Jan. 14-Feb. 9. Ecumenical Work Camp, Baranpani, Assam, India.
Jan. 15-22. National Christian Teaching Mission (National Council of Churches Joint Department of Evangelism), Fort Wayne, Ind.
Jan. 16-17. Friends Committee on National Legislation Workshop on World Disarmament, Washington, D. C.
Jan. 18. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
Jan. 18-24. Church and Economic Life Week.
Jan. 20. New York Institute for Religious and Social Studies; themes: "The Problem of Man in the Literature of the Western Faiths," "Religious Symbolism," "Moments of Discovery"; Ben Zion Bokser, Nathan A. Scott, Jr., Ursula M. Niebuhr, speakers.
Jan. 20-21. Virginia Council of Churches Annual Meeting, Richmond.
Jan. 21. World Council of Christian Education and Sunday School Association North American Administrative Committee, New York city.
Jan. 21-25. Evangelical Lutheran Church 7th Annual Conference on Evangelism, Eau Clair, Wis.; theme: "Workers Together with God."
Jan. 25-29. Religious Radio-TV Workshop, Union Theological Seminary, New York city (National Council of Churches Broadcasting and Film Commission.)
Jan. 25-Feb. 1. Youth Week.
Jan. 25-Feb. 9. National Council of Churches Joint Department of Evangelism Preaching Mission, Canton, Ohio.
Jan. 26-29. Bangor Theological Seminary Convocation Week, Bangor, Me.; Erwin D. Canham, William G. Mather, Russell Henry Stafford, Albert J. Penner, speakers.
Jan. 27-Feb. 1. Lutheran Evangelistic Movement 17th Annual Midwinter Conference, First Augustana and Central Lutheran Churches, Minneapolis.
Jan. 28. National Council of Churches General Board Meeting, New York city.
Jan. 29-Feb. 5. National Christian Teaching Mission, Portage, Wis.
Jan. 30-Feb. 1. National Council of Presbyterian Men (Presbyterian, U.S.A.) Annual Meeting, Chicago.
Feb. 1. Youth Sunday.
Feb. 1-May 31. National Council of Churches Division of Foreign Missions Study Fellowship on the Christian Approach to Communism, New York city.
Feb. 2-13. Congregational Christian Puerto Rico Tour.
Feb. 3-5. Southern California Council of Protestant Churches and University of Southern California School of Religion 5th Annual Ministers' Convocation, Los Angeles; Conrad Bergendoff, Georgia Harkness, Walter Van Kirk, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Stalin Gives An Opening

DOES Stalin want peace, either in Korea or in the cold war? Probably not. With things going as they are, why should he want to see the world situation altered? At the time his generalized answers to the four questions asked by James Reston of the *New York Times* were being published, France was in another cabinet crisis, Britain had just announced that it must cut down its rearmament program, Chancellor Adenauer was asking for a "strong" U. S. high commissioner at Bonn to help him out of a jam, France was threatening all sorts of dire eventualities if more help was not forthcoming in Indo-China, NATO was floundering, and rumors were spreading in the United States that more troops would be required in Korea. Seen against this background, no wonder Stalin's "peace offer" was greeted with little hope and much skepticism. Mr. Dulles, who was placed in the strange position of having to act like a secretary of state without being one, was quite right in replying that if Stalin had any "concrete proposals" he could place these before the incoming administration through "diplomatic or United Nations channels." He thus underscored the vague nature of the Russian peace feeler—if it was a feeler—and at the same time reminded Stalin that he is a member of an international body for the settlement of disputes which he has persistently sabotaged. But is the matter to be left there? Is Communist propaganda to spread Stalin's words and Mr. Dulles' chilly comment as uncontested evidence to the world that communist desire for peace meets only discouragement? Why should not the new administration, as soon as it is actually in office, take advantage of the opening Stalin has given to go all-out in telling the world of its corresponding eagerness for a settlement? If this did no more than lay bare the emptiness of Stalin's "offer," that would be a gain in the propaganda battle. And if our response made plain Stalin's indifference to the role of the Chinese and North Koreans, that likewise would be effective propaganda.

Michael Scott Is Silent

WOULD the security of the United States be menaced if an Anglican clergyman were permitted to preach the gospel in the Cathedral of St. John the Divine in New York? Michael Scott, Anglican missionary to South Africa, has had to decline an invitation from the Episcopal bishop of New York and the dean of St. John's because Attorney General James P. McGranery withholds his permission. Mr. Scott, it will be recalled, is in New York as an observer at the United Nations for the International League for the Rights of Man, an old non-Communist organization which has fought many battles for civil liberties. In recent meetings of committees of the U.N. General Assembly he has raised his voice in behalf of the Hereros and other oppressed people in South West Africa. After some hesitation on the part of our authorities he was permitted to enter the United States this fall. The department of justice has authority to admit aliens "otherwise inadmissible," and Michael Scott came under its jurisdiction because he refused to sign a questionnaire concerning his political beliefs and associations, maintaining he was entitled to attend the U.N. sessions as a matter of right. Now the American Civil Liberties Union has protested to Attorney General McGranery, claiming that he is restricting the religious liberty of Mr. Scott by withholding permission to him to preach at St. John's. In a letter to the attorney general the A.C.L.U. said: "Mr. Scott's international reputation as a clergyman and outspoken advocate of the rights of the natives of South West Africa attests to his disinterested idealism. His standing would appear to justify the exercise of your discretion to permit him to speak before religious gatherings and to perform his functions as a priest of the Church of England. It would appear to us that guarantees of religious liberty should not be so narrowly interpreted as to confine Mr. Scott to his U.N. mission and the U.N. area." We join the A.C.L.U. in urging reconsideration of the gag on Michael Scott. Meanwhile we take satisfaction in noting that the department has unintentionally paid the best compliment to the power of preaching that art has received in some time.

Morale in the State Department

THREE WEEKS AGO we commented on the disastrous loss of morale among foreign service officers of the state department and the importance but difficulty of the task which John Foster Dulles will confront in restoring that morale. Since then the finding of the Loyalty Review Board that there is "reasonable doubt" as to the loyalty of John Carter Vincent, and his suspension from his diplomatic post at Tangier, has served to show why the foreign service is in such a state of jitters. The Vincent case is more capable of undermining morale than the Lattimore case, for Prof. Owen Lattimore—who has never been more than a state department consultant—has been indicted and will be able to face his accusers in an open court trial. What

Mr. Vincent faces is a secret report by a board which cannot make its hearings public but which, by the statement of doubt in its chairman's letter, has ruined his future career, whether or not President Truman accepts the recommendation as grounds for dismissal. It would not be proper to comment on the Lattimore case while it is pending before the courts, but there is no possible contempt of court involved in commenting on the statement in Chairman Hiram Bingham's letter that one cause for the Loyalty Board's finding on Mr. Vincent was that, while on duty in China or at the China desk in the state department, he indulged in "studied praise of Chinese Communists and equally studied criticism of the Chiang Kai-shek government at a time when it was the declared and established policy of the United States to support Chiang Kai-shek's government." Is this to be read as meaning that a foreign service officer is not, in his confidential reports to the state department, to say anything which may later be taken to mean that he thinks any part of our government's policy mistaken? If so, independent thinking will be stifled and the foreign service will become nothing but a collection of yes-men. There's Mr. Dulles' problem. It may help him to see how serious it is that on the same day Mr. Vincent was ordered home Mr. Dulles himself was accused before a congressional committee of having been indifferent to charges that Alger Hiss was a Communist fellow traveler. Would the same Loyalty Board which found cause for "reasonable doubt" of Mr. Vincent's loyalty have found, in Alfred Kohlberg's account of his unsuccessful effort to keep Mr. Dulles from pushing Hiss into the presidency of the Carnegie peace endowment, ground for "reasonable doubt" of the loyalty of the new secretary of state?

Say Bishop Dibelius May Not Return

WHILE Bishop Otto Dibelius was in this country attending the biennial meeting of the National Council of Churches, a report from Berlin said he would be barred from returning to such of the churches in his Berlin-Brandenburg diocese as lie in East Germany. The head of the German Evangelical Church has hitherto been permitted to travel freely throughout the Soviet zone, where 90 per cent of the Christians are Protestants. Now it is said the communist politburo of East Germany will bar his return as the first step in an attempt to separate the church in the east from that in the west. The reasons for this action were not stated in the report, but they are not difficult to guess. In September the courageous bishop addressed a letter to Stalin, protesting against the universal violations of justice in the East zone. Having failed to secure attention from lower officials, Bishop Dibelius complained to the head of the Russian state. He said friendly relations with the German people are impossible when people are arrested without warrant and held incommunicado without trial. He charged that when trials are held, the courts sit in secret, that even a man's relatives are not told where he has been imprisoned, that young people are sentenced to 10 to 25 years at hard labor for trivial offenses. He said that prisoners are not permitted to read the Bible or to attend religious services or to see a pastor. The bishop received no reply, unless the reported action concerning his return was a reply. In addition, Bishop Dibelius, on a recent visit to London, made some remarks which were critical of the Soviet regime of East Germany. Following that, the Patriarch of the Russian Orthodox Church canceled a scheduled visit by the German bishop to Moscow. Now the bishop has spoken out during his visit to Denver. To the National Council Assembly he said: "Communism will be conquered only through the Christian faith," and held that Germany "is a battlefield in this big fight. We realize that it is a fateful question for all the world whether we Christians in Germany withstand and finally win, or whether we finally succumb to the materialistic philosophy of the East. Nobody can relieve us from this responsibility." He ended with a quotation from Revelation as given in the German Bible and Luther's immortal metrical translation: "We know that we have but little strength, but there are men and women who have kept the word of God and have not denied his name.

"Did we in our own strength confide,
Our striving would be losing,
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He,
Lord Sabaoth his name,
From age to age the same,
And He must win the battle."

You Can't Vote Again For Norman Thomas

ONE of the striking aspects of last year's presidential election was the virtual disappearance of "third parties." With the total vote reaching an all-time record 62 million, candidates on minor party tickets polled a bare 300,000, or 0.5 per cent. The executive committee of the Socialist party has evidently taken this to heart. It has decided to run no more candidates for national offices. The election, says its resolution, "exposed such weaknesses in the organization that it can no longer cope effectively" with the requirements of a national campaign. This decision confirms a thesis concerning American socialism expressed long ago in these columns. The Socialist party here, we affirmed, is not in reality a political party as American politics rates parties; it is a venture—and a highly successful one—in adult education. Many readers of The Christian Century, including some of its present editors, at one time or another in his six campaigns voted for Norman Thomas. They could not do so this year, for Mr. Thomas did not run. After seeing his vote fall from 884,781 in 1932 (his peak year) to 139,009 in 1948, Mr. Thomas thought it was time to see if another Socialist candidate could do better. This year's fine choice, Darlington Hoopes, didn't; he got 20,189. Those who voted for Mr. Thomas did not do so with any idea that he might win. A Norman Thomas vote was a protest vote, and an effort to draw attention to the importance of the Norman Thomas ideas. In the first purpose, those who voted for Mr. Thomas were moderately successful. In the second, they were entirely so. Thus it is true that few living Americans have had a more successful political career than Mr.

Thomas. He won no offices; his ideas, as a glance at Democratic and Republican platforms will show, won in both parties. We hope that both Norman Thomas and his Socialists will continue to serve the nation as adult educators. For the big parties, we expect, will go right on, gigantic business combines for the control of offices, always open to seizure by the men or ideas which hold out greatest promise of garnering the most votes.

Extend Health Insurance, Urges Medical Group

THE MEDICAL profession will be well advised to study carefully the recent report of the President's Commission on the Health Needs of the Nation. Supercharged emotionalism contrived by the public relations counsel hired by the American Medical Association is not an answer to the serious unmet health needs of the people. The report of this commission was written by Dr. Paul B. Magnuson, leading Chicago surgeon, and fourteen other leaders in the field. It points out the nation's vast unmet requirements for medical personnel, both doctors and nurses, for health educational facilities, for health centers, hospitals and services. One item: we need 130,000 new general hospital beds and 330,000 new beds for mental hospitals. The principal recommendations of the report make it fall about halfway between the public health insurance plan previously advocated by President Truman and the completely voluntary prepayment plan pushed by the A.M.A. First of these recommendations is a broad extension of prepayment plans, to operate through large use of group practice and community health-hospital centers, with consumer representation in policy making. Second, the commission proposes a federal appropriation which will make up payments in the voluntary plans for people who are not in position to pay their own way. Third, it would make health and security a cabinet post. Fourth, it would set up a permanent federal health commission to keep track of the nation's health needs. Fifth, it would give federal grants to medical educators, to medical research, to support local health services, build hospitals and conduct pilot studies. The eminence of the President's commission and the fact that it enjoyed complete freedom to make the kind of report it considered was required by the actual situation makes it important that it receive careful consideration from all fair-minded citizens, and particularly from physicians.

Japanese and Filipinos Discuss Reparations

JAPAN is making a second attempt to come to terms with the Philippines on reparations for war damage and loss of life. Japan occupied the Philippines for three years. The Japanese caused a great deal of damage by their manner of arriving, their behavior while there and their reluctance to leave. As reparation for this damage, the Philippine government originally asked $8 billion. That has now been scaled down to $5 billion. The Japanese insist that they regret the harm done by their nation during those years and that they are ready to pay what they can toward indemnifying those who suffered and survived. But other nations are also claiming reparations, and the capacity of the Japanese people to pay does not equal the demands. Reparations bills are rolling in from Burma, Indo-China, Malaya, Indonesia and Hongkong. These total more than $20 billion. Payment of the entire amount would lay on the weak Japanese economy a ruinously heavy burden. These facts are being set forth in Manila, as well as in the capitals of the other nations involved, by the Japanese mission which is making the rounds of the claimant nations. The mission has an extremely delicate assignment. Feelings of resentment against Japan for the violence with which she waged war and the crimes of occupation still run high. Suspicion of the sincerity of Japanese repentance still is outspoken. Governments which are having difficulties in gaining economic recovery as rapidly as their people desire look at Japan, which is benefiting from the economic activity growing out of the Korean war, and raise their figures for reparations. Meanwhile Japanese leaders know that it is highly important for Japan to go to extraordinary lengths to win back the friendship of the peoples of Asia. So their reparations mission negotiates and debates and tries to arrive at a figure which the Japanese people can undertake to pay without committing economic hara-kiri. And while the negotiations are in progress, conditions change. Perhaps that is one reason war reparations are seldom paid in full.

An Atomic Scientist Is Ordained

MORE THAN one reader, we are sure, must have found the item in the daily press which reported the ordination of an atomic scientist something to think about. Shortly before Christmas, in St. Stephen's Episcopal Church at Oak Ridge, Tennessee, Dr. William G. Pollard was ordained a deacon in the ministry of the Protestant Episcopal Church. Dr. Pollard is the executive director of the Oak Ridge Institute of Nuclear Studies. He will continue in that post, while serving on Sundays in a church at the community near Norris Dam. The press reports that from now on he will run Oak Ridge's research on atomic energy clad in clerical garb, Roman collar and all. Was there a symbol of hope in Dr. Pollard's ordination? It is certainly a hopeful portent for the church when its ministry can command the service of one who has attained such eminence as has this 41-year-old atomic scientist. And perhaps there was a wider symbolism in this ordination; perhaps a humanity in peril from scientific research which seems indifferent to all questions of moral controls may find here a token that one day the nexus between the laboratory and the altar will be re-established. Yet despite all our gratification at Dr. Pollard's act, it is hard to keep from asking: What can he do as a clergyman to render harmless the terror which Oak Ridge has turned loose on earth? If it is symbolism one is after, should not a reverse symbol be sought? Instead of the scientist entering the ministry of the church, should he not start with ordination and only be set free for scientific research after he has learned what the church has to teach? A scientist who was first a servant of the church might be a safer man in an atomic laboratory than the other way round. These, of course, are only the idle ruminations of a reflec-

tive hour. They do not weaken in the least our congratulations to Dr. Pollard, or to the Episcopal Church for the worth of its policy in ordaining such a man.

Mr. Hopkins Goes to Middle East Association

A GLANCE at the editorial masthead on page 2 will show that a familiar name is no longer there. To be sure, the name of Garland Evans Hopkins has been printed in small type for almost a year and has carried the notation "on leave." But it has finally become clear to him and to his colleagues that the task he assumed last January with the American Friends of the Middle East is of no passing nature and will absorb all his energies for a long time to come. Accordingly, Mr. Hopkins has asked that his resignation as an associate editor of The Christian Century and as managing editor of our companion publication, the *Pulpit*, go into effect at the beginning of this year, and that resignation has been reluctantly accepted. Garland Hopkins brought to the editorial board a great enthusiasm for the *Pulpit*'s ministry and an unusual first-hand knowledge of today's storm-swept Muslim world. It was this knowledge, in fact, which was most instrumental in drawing him away from a budding journalistic career. For when a group of Americans, headed by Dorothy Thompson, and alarmed at the rapid loss of prestige and influence which the United States was suffering among the Arab peoples, organized the American Friends of the Middle East as a cultural association to try to retrieve some of these losses, Mr. Hopkins became a natural, almost an inescapable, choice for the executive leadership of this new enterprise. A year's experience has shown how well fitted he is for such a post, and he now yields to the demand that he assume it for full time and permanently. In bidding him farewell, therefore, we add a heartfelt Godspeed. The importance of his task is plain, and carrying it out is a Christian mission as well as an adventure in international understanding.

Dutch Cities Vote for United Europe

HOW MUCH popular support is there for a United States of Europe among the peoples of that continent? Or how deeply are they committed to their present separate nationalities? No one can be sure what the answers to these questions are. But a plebiscite held last month in two Dutch cities suggests that commonly held ideas may be wrong. In industrial Delft and smaller Bolsward, chosen as representative communities, 93 and 96.5 per cent of the vote favored a united Europe with one democratic government. . . . Much church opposition has been announced to the McCarran immigration law which went into effect on Christmas Eve. It is deserved. The new law, however, accomplishes one thing of major importance—it ends Oriental exclusion from the U.S.A. Not only are all Asian countries given immigration quotas, but thousands of Chinese-Americans and Japanese-Americans now living in this country become eligible for citizenship. . . . South Carolina, spurred by Governor James F. Byrnes, is taking the lead in planning for southern resistance if the Supreme Court rules segregation in public schools unconstitutional. (See the Century for December 24, page 1491.) The other side of the picture is shown by the recent action of the Charleston County Medical Association admitting five Negro physicians to membership. The state medical association has altered its by-laws to make Negro doctors eligible for membership in any part of South Carolina. . . . A sentence worthy of immortality came from the grim story of the wreck of the French liner Champollion on reefs in the harbor of Beirut, Lebanon, just before Christmas. Among the many heroes was an American passenger named Tom Ball, from Sacramento, California. He swam into the surf and pulled three members of the crew, who would otherwise have drowned, to safety on land. Afterwards he said, "It's a wonderful feeling to reach down and feel a hand clasp yours and know you've saved a life." One does not have to be shipwrecked in the eastern Mediterranean to have that experience. A visit to a blood bank, a contribution to Church World Service for Korean or Arab relief, an evening a week given to teen-agers in a settlement house —the ways of "feeling a hand clasp yours" are endless.

The Christian Outlook in Africa

GEORGE DANGERFIELD, in his brilliant study of the period in American history which has come to be known as *The Era of Good Feeling*, recounts a story which he says Martin Van Buren often told against himself. At the conclusion of one of Van Buren's tariff speeches an Albany wool grower said to an acquaintance, "That was a very able speech." "Very able." A pause. Then, "Mr. Knower," asked the wool merchant, "on what side of the tariff question was it?"

Reading a summary of Dr. W. A. Visser 't Hooft's report on South Africa, issued by the Ecumenical Press Service, reminds us of Van Buren's speech. Dr. Visser 't Hooft, general secretary of the World Council of Churches, visited South Africa for two months last spring. The World Council had proposed to send a multiracial ecumenical delegation, but the Dutch Reformed churches pronounced the time "not ripe" for such a visit. So the general secretary, a Hollander, made the journey and received the warm welcome his cultural affinities made natural. Dr. Visser 't Hooft's report has been eagerly expected. It is being presented at the meeting of the central committee of the World Council, which is in progress in Lucknow, India, as this is written. The summary has been released by the American office of the World Council at 156 Fifth Avenue, New York 10, N. Y.

I

In its analysis of the South African situation, Dr. Visser 't Hooft's is a very penetrating document. He shows how the racial problem there differs from that in any other part of the world because the black population is so much larger than the white, with this color disproportion constantly increasing. He shows how the shift from a patriarchal farming society to urban industrialization is in-

tensifying the problem. He shows the moral disaster which has overtaken the Bantus. He shows how the two political parties are locked in a Boer vs. Briton struggle for power, with no important differences in their attitudes on the color question, and how the Bantus no longer trust either but are being driven "to the conclusion that they will never get such [civic] rights except through some form of resistance."

But when Dr. Visser 't Hooft takes up the relationship of the Christian churches to South Africa's crisis, one finds it difficult to tell where he stands. He has approving words for the conception of an *apartheid* policy put forward by the Bloemfontein conference of the Dutch Reformed churches: "total territorial separation with full opportunity for self-development and self-government of each racial group." (One is reminded of the proposals for repatriation to Africa which the American Colonization Society advocated to solve this country's slavery problem a hundred years ago. Many generous-minded Americans, Abraham Lincoln among them, favored those proposals. They read well on paper—and they died there.) But Dr. Visser 't Hooft has to admit that the Bloemfontein policy has been dismissed by the Malan government as impractical, and that it is "difficult to find any responsible leader in government, in industry or business, who believes that it is conceivable that the whole trend of economic development of many decades can be reversed, that the white population can ever be persuaded to make the enormous sacrifices which total separation would entail, and that the nonwhite population could be made to accept a complete withdrawal from the great centers of modern civilization."

II

That would seem to leave the rough-handed segregation policies of the Malan government, or something closely approximating them, as the actual issue. What position should the Christian churches take on these? Concerning this Dr. Visser 't Hooft says two things. First, so far as the dominant Dutch Reformed churches are concerned, and in the light of the government's firm rebuff of their Bloemfontein proposals,

> the churches cannot possibly accept that situation. They are bound to speak again and to speak in the light of the new position that has arisen. The present uncertainty cannot continue indefinitely. Some try to encourage themselves by the consideration that total separation remains the ultimate goal, but that is poor consolation indeed when the whole social and economic development continues to go in the opposite direction. There are many who realize that the churches must now reconsider their attitude and face the question whether the word they have spoken at Bloemfontein is truly relevant or not. If it is relevant, they will have to follow up their challenge to the nation. If not, they will have to ask themselves whether the partial *apartheid* such as is applied today can be justified in the light of Christian convictions about man and his relation to his neighbor.

And in another portion of his report, in dealing with the relationship of *both* Dutch and English-speaking churches to South Africa's problem, Dr. Visser 't Hooft says:

> The question on which the churches in South Africa as well as the churches in other multiracial or multinational societies need light is in how far the Christian witness demands diversity in approach to different racial and national groups, in how far it demands the demonstration of unity between the races, and how these two can be related to each other.

Now, all this is true and worth saying. We question, however, whether there is much in it—or anywhere else in this report—to offer help to Christians and churches in South Africa in dealing with a problem of such dimensions and perplexity. "The future of South Africa may well depend on the answer which the churches give to these perplexing questions," Dr. Visser 't Hooft warns. Because South Africa constitutes such a show-window demonstration of the handling of the color issue in a state controlled by white Christians, Dr. Visser 't Hooft's warning should be broadened. It is the future of Africa, and especially the future of Christianity in Africa, which is at stake. But what position does this report believe that South Africa's churches, facing such a responsibility, should take? We will be surprised if South African Christians, after they have read it, are any more certain than was Martin Van Buren's listener.

Lest this be taken as personal criticism of Dr. Visser 't Hooft, we hasten to say that we are not surprised at the lack of specific recommendations to the churches of South Africa regarding what they should say and do in the present crisis. Any judicious visitor with a comprehension of the complexity of the problem and the deeply entrenched opposition to any major changes in existing political and social policies, would be on guard against offering snap judgments. But the very situation which makes judgment so difficult and advice so unwelcome throws a strong light on the speed with which the outlook is darkening for the entire Christian enterprise all over Africa.

III

From North Africa to the Cape, the Christian cause is involved in social and political struggles which are rapidly becoming as acute as those which brought the missionary retreat from China. Africa's three basic problems—the problem of land control, the problem of freedom, and the problem of the rising tide of color—are an inextricable part of Christianity's future. The easy paternalism of missionary activity in the Livingstone period is foundering on the same rocks with white colonialism. The tragic episode of Seretse Khama, the young chief of the Christian Bamangwato tribe in Bechuanaland, is more than an episode. It is a symbol, an illustration, of Christianity's perplexity and weakness when caught in the middle of Africa's power struggle. From north to south, everywhere that colonialism in its many forms is making its stand, Christianity is thus caught.

It is caught in North Africa, where the Christian missionary enterprise is so largely confined to work among the French colonists and seems so largely to have linked its fate with the fate of the French protectorates. It is involved in Kenya, where some of the loudest calls for stern action against the Kikuyu Mau Maus come from mission schools that are being emptied of their students. It is involved in the French, Belgian, Portuguese and Spanish colonies, where missions have been an almost inseparable part of the colonial administration—often to the

extent of paying bishops from colonial taxes. It is involved in the proposal to form a central African federation ultimately to become a dominion in the British commonwealth, against the overwhelming opposition of the native tribesmen. It is involved in South Africa.

The tension which is building up all over Africa cannot be dismissed as a communist plot. It is a tension which marks the dying phases of the era of colonialism. It is a product of the African's demand for land, for liberty, for recognition of his equal worth as a man. Communism will certainly take what advantage it can of the situation produced by this African uprising. But it comes from something humanly far more fundamental than any agitation by missionaries from Moscow. It is this fundamental human revolt of the African with which Christianity in that continent must reckon.

What this requires in terms of altered missionary or church policies will vary from one portion of Africa to another. But this certainly is required: The Christian enterprise must pay whatever price is involved to free itself from seeming to be—and frequently being—a part of the historically doomed colonial order. It must be able to approach the African without a prior commitment to the interests of the white man, whether settler, industrialist or colonizer. If it cannot do this without coming into conflict with the colonial order, then it must accept the penalties of that conflict. Christian missions are passing through a bitter experience in China. God grant that experience is not to be repeated—twenty-five years hence, fifty years hence—in Africa.

Enter the Crocus!

EDITOR THE CHRISTIAN CENTURY:

SIR: The little crocus is coming up in the world. That ought to occasion no surprise, for that is the long suit of the crocus—coming up through the ground, and early. But this is something different: the crocus has finally got into the Bible! It blooms in the 35th chapter of Isaiah in the new Revised Standard Version. There, the desert no longer "blossoms as the rose." Instead we read, "Like the crocus it shall blossom abundantly." We are sorry to lose the rose, for that phrase "blossom as the rose" has worked its way into the memory of our race. But there is at least one rose still left: "I am a rose of Sharon."

Nevertheless, here is a rousing welcome to the crocus, for it is a perfect symbol of hope and a model for daring action. The crocus is the pioneer of blossoms, the "take a chance" flower. It does not wait till the snow gets off the ground. It pushes up through, and its sword-shaped leaves say, "Get out of the way, iceberg! Spring is coming." Other flowers may sleep till May or June, but the crocus jumps the gun. Salute to the crocus!

We need more crocuses among humans, people who take the first possible—or impossible—chance, even a 1-to-100 shot, at getting something worth while done. The world has moved forward on the ventures of crocus-minded people. When the Apostle Paul sailed across the narrow sea from Asia to Europe, there was to human view not a chance that he could ever make a dent on Europe with the story of a condemned criminal executed in Palestine. The group of insurance companies known as Lloyds of London will insure almost anything. They even offer a policy against twins. But they would not have insured at any premium Paul's venture into Europe. Paul was a crocus, pushing up in the dead of winter.

If men wait till they can bet on a sure thing, the right time never comes. John Jay Chapman said that he had lived a long time and had been associated with many causes, but never with any cause for which the time was right. When Charles Loring Brace started the Society for the Prevention of Cruelty to Children he was dubbed an "officious fool"—in other words, a "crocus" blooming in January.

The cause of peace and the United Nations desperately need crocuses. The time is not ripe for the U. N. So there is a growing chorus over the country, "This is not the time. Let's wait till June. Then, when the battle is won, if it is won, we can make a resounding speech about it."

If the wilderness of war is ever to blossom, it will be with the blooms of the crocus, people who take a chance when there is hardly a speck of a chance.

If anyone should read this—blessed thought, but one of those 1-to-100 chances—I hope he or she will turn it over to the flower committee of the church with the suggestion that a bouquet of crocuses will be a fitting decoration for the chancel.

Yours,

SIMEON STYLITES.

VERSE

Ceiling

CEILING, however high,
Is not roof removed,
But the dark underbelly of cloud,
An offscouring of sky.
What great beast covers us
With its ragged, woolen shroud?
Lift, lift, gray wolf,
Your weight off your prey.
Night's dark is hallowed,
But the dark of day
Hovers above the heart at bay.

EDITH LOVEJOY PIERCE.

Healing Voice

ON a diet of dread and tension
Man survives from day to day.
For the bitter bread of chaos
Must he grind his life away?

Will he hear above the bombers
God's own healing voice call,
Learn to put his dream in harness
As he does a waterfall?

LUCIA TRENT.

The Christian Hope

Second Report of the Advisory Commission on the Theme of the Evanston 1954 Assembly of the World Council of Churches (Part II)

In last week's issue the full text of Chapter I of the Second Report was published. In this concluding installment we present portions of the other four chapters.

Chapter II

The Christian Hope in the Life of the Believer

THE THEME of hope in the Scriptures finds its expression often in terms allied to those familiar to us in ancient apocalyptic tradition and literature. These symbols and conceptions in their biblical use are of major importance for the believer, but lend themselves to grave misunderstanding. It is essential that we be clear about the differences between Christian eschatology—our Christian understanding of the future and destiny of man and the world—and that kind of apocalyptic outlook which was pre-Christian or sub-Christian, and which tends to reappear in many forms in the history of the church. . . .

True eschatology does, indeed, have a place for the watchman who stands on his tower and looks for the morning; and men are counseled to discern the signs of the times. But this attitude of vigilance is quite different from those apocalyptists who would penetrate the secret counsels of God, either by private revelation or by piecing together elements of ancient prophecy. . . . They thus lack what characterizes true Christian eschatology: fundamentally religious concern with the fulfillment of God's purpose, as over against all merely human interests. Many apocalyptic views, in the past as in our own time, have had a partisan and divisive character. By contrast true Christian eschatology directs its promise and warning to all men, as it concerns itself with the universal purposes of God.

In thus rejecting errors in apocalypticism, ancient or modern, we seek to clear the way for a fresh affirmation of the Christian teaching of "the New Age." The first thing to be said is that in Christ the New Age has already come. The next thing to be said is that the new life in Christ awaits fulfillment at the end of history. Both of these affirmations are essential to the Christian gospel, and they must be steadily maintained together. Neither one apart from the other can tell the full truth. . . .

Thus began "the New Age"—a new creation, a new beginning for humanity, a new perspective for individual and social life, a new source of meaning for history, and a new promise of glorious fulfillment even beyond the history of earth. In Christ, mankind was brought under judgment in a new way. . . . In Christ, at the same time, faithful men and women found new depths of mercy and forgiveness. . . . In Christ they were given new hope, not for escape from the world but for a share in his victory over the powers of evil in the world and in their own lives —a participation that is real, though not completed, here and now. The victory which their fathers awaited had now come. In Christ and his new community, the Kingdom of God was being made manifest with unprecedented power.

But although even now we live in the New Age, its promise is not yet fulfilled. Nor can it be completely fulfilled as long as we live in the tangled web of earthly history. . . .

But the created world and all those who are born and live in it are incomplete. Moreover, the ignorant and the willful wrongdoing of many generations of men, combined with the massive operations of natural forces, has distorted God's work and subjected human life itself to grievous corruption. Every man is born into a social order deeply pervaded by the accumulated results of individual and corporate aggression, deceit and irresponsible self-seeking. And every man so born and reared adds his own share of distortions and corrupting falsehoods—starts new trains of suspicion, cruelty and hatred—as he identifies himself with the aggressions and treacheries of his human heritage. Demonic forces—deeply ingrained and powerfully operating manifestations of corporate evil, often beyond our understanding or control—bedevil the whole course of earthly history.

In this context neither Christian believers nor the church, the new community, can expect to escape suffering, at times even catastrophe. For the church must live now in the world that crucified her Lord. Sometimes the suffering of Christian believers or congregations results from their own ignorance or unfaithfulness. Christians and congregations are not exempt from divine judgment. Sometimes their suffering results instead from their faithfulness and devotion in the face of the powers of evil, at the hands of slanderers, oppressors or persecutors. But those who accept God's judgment and bear their cross without bitterness or despair, in steadfast faith and love, participate visibly in the sufferings of their Lord; are given strength to endure in hope sharing in his resurrection; and are promised a share also in his final victory. . . .

If the church is to find complete fulfillment, and earthly existence—individual and corporate—is to be saved from meaninglessness, from "vanity" (Rom. 8:20), we must look not only to the course of earthly history itself, but beyond it. Our hope must be an eschatological hope, anchored in God who comes to us in Jesus Christ, and looking at once to what he has done, what he is doing now, and what he will do for his people and his world, in completion of his saving work.

In this context we recognize the double aspect of the life of the believer. He is now in Christ and yet expects his coming again. He has already died with Christ and risen with him, yet he looks forward to the resurrection at the Last Day. Justice must be done to both aspects of salvation. . . .

The "New Age" that has come and now exists, in Jesus Christ, is also yet to be. Neither the length of time remaining nor the detailed character of the consummation

is a proper subject for speculative curiosity, as we have seen. But at least it is to be affirmed, as a matter of faith, that the Christian church looks for a completion of God's redemptive work beyond earthly history. That consummation is not an event within the historical series. But neither is it a mere abrogation of history. God himself is genuinely involved with history from beginning to end. The completion of his work, therefore, is still redemption, not abrogation. It is the final redemption of both the church and "the whole created world"—at once judgment, transformation and fulfillment. . . .

We believe that Christian eschatology must stress with all vigor both the present reality of the new life in Christ, and the fullness of glory that can be revealed only beyond the end of historical existence, when "the dead shall be raised imperishable, and we shall be changed." (I Cor. 15:52.) Only so can history and the whole created world be brought to final harmony. That glory can, of course, be foreshadowed now only in the imagery of our present life. . . . For here we are speaking of matters which, in the nature of things, cannot find direct expression in explicit speech. The Holy City whose gates are ever open, which needs neither sun nor moon because God is its light; the perpetual hymn sung by all created beings to the praise of the Eternal; the endless Sabbath; the vision of God, face to face—all these are images which suggest, without defining, a completion of man's fragmentary existence, into which the values achieved within history are gathered up, to be shared endlessly in perfect communion by all God's children.

Chapter III

The Christian Hope and the Utopias of Today

The ground and the object of Christian hope is Jesus Christ, crucified and risen. But in the world around us what are men hoping for? And when we say, as we must of some of them, that they are without hope, what is it that they lack?

In most men there is a dream of the Kingdom of God, or the haunting longing for an earthly paradise. Those in whose lives the influence of such dreams has been strongest have indeed been, and still are, among the greatest servants of humankind, undaunted by disappointment in their zeal for better things and in their confidence in their fellows. But in history we also learn that these dreams easily become infected with the corruption of the human heart. In the circumstances of actual life, the early hopes of revolutions are again and again disappointed; and leaping expectation yields its place to tyranny and terror. This is no doubt in part occasioned by the necessity of facing the routine problems of government and administration; but it finds in the soil of man's willful egoism his readiness to give a final significance to what he in his day is doing—the place where it may develop those monstrous characters which we associate with the modern totalitarian state. Yet in spite of these disasters, hopes are soon reborn; and man's belief in his creative powers somehow survives the successive disappointments he has known. . . .

We are all familiar with Stalinism as one of the central facts of the age we live in. What is the secret of its appeal, the appeal which it makes to the factory worker, to the peasant, to the victim of racial discrimination, to the scientist and to the intellectual? Its appeal is that at once of a theory and a program, and of a theory and a program which are fundamentally optimistic. . . . It is this vision of what (*necessarily,* for the communist) lies beyond the struggle, which is held to justify all and every action taken in its name. None can gainsay the power of this vision over the actions of those who profess it. Even the most superficial study of communist propaganda today reveals the determination with which it endeavors to make a corner in optimism!

Others there are who embrace what may loosely be called "scientific humanism"; some indeed pass from this to Stalinism, although the majority of scientific humanists today in the West are repelled rather than attracted by communist dogmatism. It is of course impossible in a few phrases to summarize the rich and complex achievement of scientific method, at once in the domain of theoretical understanding of nature, and of the betterment of our human lot. Both types of achievement have fostered in men a sense of confidence in the method, of horizons opening ever anew before them to whose challenge they can surely rise. Disappointments and setbacks may come; but given time, men will indeed build a city beautiful. . . .

More complex and elusive of definition are the types of aspiration which fasten on the notion of "democracy." . . . This vision is harder to articulate than that which inspires the Stalinist or the scientific humanist. But its influence in parts of the Western world is considerable. If it lacks the intellectual content of scientific humanism, and the fierce dynamic power of Marxism, it corresponds to the private dreams of many ordinary men; and at the same time it enables them to see the actual environment of their everyday life as big with the promise of a coming perfection, of which the seemingly unending expansion of industrial production is taken as a living sign.

Many of us too easily despise these hopes. But let us ask what takes their place when they are gone. Too often their room is occupied either by a savage nihilism or by a pathetic lethargy of spirit, the attitude of the man who "could not care less," in whom all sense of man's creative powers is numbed. . . .

To some it may seem that our analysis of these utopias is too sympathetic. If it is, we would plead that they all in some way bear witness to the "great disturbance" which God's revelation in Christ has made in the world. . . .

But as we know in our day, in one way or another these various aspirations have escaped the setting and discipline of the gospel of Jesus Christ, wherein alone they can be espoused without the most terrible perversion. . . . So in different ways in all three utopianisms, we encounter the power of the demonic in human life, the ease with which men assume a status and a posture under the sun which does not belong to them and, if not in one way then in another, destroy their very manhood and that of their fellows.

Yet for this disaster the church must take a great measure of responsibility; for it is, in part at least, the ferment set up by its preaching and life which has brought these ferments to the world. But its own understanding of its message has been too restricted, too cribbed and cabined to the confines of a passing piety, to enable it to

keep these ferments within the compass of that by which alone they can be judged and hallowed. Through its fault they have escaped from the setting in which alone they can find their proper discipline, the gospel of Jesus Christ. By its failure to measure its vision by the dimensions of the gospel, the height, the breadth and the depth of the love of God for man in the flesh of Jesus Christ, it has allowed the aspirations of humanity to serve the purposes of hell rather than the glory of God.

For to all these attitudes of mind, even today the gospel speaks. The Stalinist can remember that Jesus Christ is still the one who drove the traffickers from the Temple, and who healed men on the Sabbath day, impatient that religious taboo should impede the succoring of elementary human need. . . .

Again the scientific humanist may recall that the gospel pulses with a sense of the wonder of the created world and of the joy of human achievement, when that world is restored to its proper ways. Both alike had their place in the life and experience of the Son of Man who was the second and the true Adam. If both are poignant occasions of temptation, in him they were bent to the service of God's glory. . . .

To those who are inflamed with the ideal of social equality, the gospel speaks of one who was content to be called a drunken man and a wine-bibber, who ate and drank with the ragtag and bobtail of society making them feel accepted in his company. . . . He died in agony; so that in his absolute innocence a place might be established in which the stumbling efforts after goodness of ordinary men and women could receive at once judgment and affirmation.

Finally to those in utter despair, whose lights have gone out, the voice of Pilate rings across the ages—*Ecce Homo.* Men and women driven to the brink of suicide, the homeless, the refugee, the persecuted, the desperate can look upon the thorn-crowned Christ, with the spittle of derision running down his face, and find in him one who in all things "was made like unto his brethren"—"yet without sin."

So on his way of the cross, Christ the hope of the world meets men and women in all their complex hoping and fearing. It is upon the way of the cross that he meets them because it is upon that way that he is so wholly consecrated to his Father that he can make their every state his own for judgment and for salvation. So we may say that he, the second Adam, recapitulates upon his road of dedication the experience of humanity, and bids all men find their every hope sifted in the judgment of his cross, yet somehow affirmed in the mysterious promise of his resurrection. "Except a grain of wheat fall into the ground and die, it abideth alone." "Behold I make all things new."

But, as we have said, the church has failed and still fails in its task of interpreting to man this all-inclusive hope of Jesus Christ, who is the same yesterday, today and forever, whose continued prayer is the very Atlas on whose shoulders the world is borne. This failure is not simply or primarily an intellectual one; it is the failure of the churches to live in inward conformity to the image of the Crucified. It is a failure of service, of patience, of compassion of which we are all guilty; for we all of us shrink from the task of self-identification with Christ, as we encounter him in the desperately needy of today. Yet how, save by such identification, can we reveal in practice and in fact that only in Christ is to be found what men dimly and in demonic form seek, for instance, by the diabolical cruelties of communism? . . .

Chapter IV

The Christian Hope and Our Earthly Calling

The God of our hope, who leads this transitory world and its history in mercy and judgment toward its predestined goal, is also a patient and long-suffering God. . . . His Holy Spirit enables us, while putting our trust in the message of salvation, to await expectantly the coming kingdom *of peace, of righteousness, of freedom, of life and of truth.* This hope spans the whole of temporal life, and assures us that as God's children we are also God's heirs whom no forces of destruction, no defeat and even no guilt on our part can ever separate from his love. . . . Because the ultimate hope, as revealed in the resurrection of him who for the world was crucified, crucifies at the same time all our self-centered desires, we know that we are called upon never to rest content with any existent state of affairs but rather to press unremittingly onwards toward a better and worthier life for mankind.

We would therefore ask all our Christian brethren to consider with us the following five points which seem to us to be very urgently relevant to the present world situation.

We acknowledge and confess that the Crucified Lord, who is with us in our Christian fellowship in his risen presence, is *our peace.* . . . Precisely because we have already his peace, but are part of a world controlled by fear and hate and the lust of power, ever and again bringing forth its harvest of war, this very hope of eternal peace summons us to work for temporal peace in our divided and so sorely threatened world. We cannot pray for the gift of peace while we continue in the present international situation to do nothing, to dare nothing, and to sacrifice nothing for the sake of peace. . . .

We acknowledge and confess that the crucified and risen Lord is *our righteousness*—a righteousness which is not of ourselves but which our faith finds in him alone. . . . Precisely because we have already his righteousness but are part of a self-righteous world where earthly justice is commingled with so much injustice, we are spurred on to the quest of a greater measure of righteousness in the social and political sphere, and to do battle against every unjust discrimination of class and race and every denial of human rights, whether political or economic. . . .

We acknowledge and confess that Jesus Christ, who has borne the curse of the Law in our stead, and has for us vanquished the forces of destruction, is *our freedom.* . . . Precisely because in him we are free, but are part of a world that desires to be free from God, a world in which we groan in bondage in the body of sin and death, we know ourselves to be called to strive for the freedom of mankind which belongs to God. . . .

We acknowledge and confess that the living Lord who has died our death is *our life.* . . . Precisely because we have already life in him, but are part of a world in which life is being constantly swallowed up in death, we cannot and

must not pass by in pharisaic indifference those of our own day who have fallen among thieves and murderers. . . .

We acknowledge and confess that Jesus Christ, the Word of God made flesh for our sakes, is himself the living *truth,* in whom all wisdom and knowledge are comprehended. . . . Precisely because he who is the truth has made us his own, while we are part of a world where none of our human truths is the single complete and living truth, our ultimate hope prompts us to encourage all human seeking after truth, even where its results are most disturbing to our long-cherished ideas or preconceptions. . . .

Chapter V

The Christian Hope and the Church's Mission

This same Jesus Christ, who is the ground and object of our hope, we confess before all men. For the purpose of preaching this Christian hope to all nations, God in his mercy has given us time between the coming of our Lord and his return. Indeed in the proclamation of the gospel the Lord himself comes toward men and makes effective his Lordship over men. To preach this gospel is to make known far and wide the nature and content of our hope. It is to summon men everywhere, in the presence and power of the Holy Spirit, to repent and accept the promise of this coming Kingdom of peace and righteousness, of freedom, life and truth. It is also to draw men into the church, the community of the redeemed. . . .

This task of witnessing in word and deed to the Lordship of Christ and the hope of the Kingdom is the most urgent responsibility laid upon the church as a pilgrim people—the People of God, freed from all entanglements which hinder the fulfillment of its mission. These entanglements have partially caused, as they tend also to perpetuate, the scandal of the church's division. At no point is this scandal more grievous in its consequences than in the church's endeavor to proclaim the Hope of the Kingdom to all nations. . . .

Copies of the full text of this report may be obtained from the American office of the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

The National Council and the Local Church

By Charles Clayton Morrison

THE MOST URGENT NOTE, repeated again and again at Denver, was an emphasis on the necessity of enlisting local churches in the program and purposes of the National Council. This note was sounded sometimes in plaintive tones of criticism of the Council itself for its failure to win the positive allegiance of the local churches, sometimes in sympathetic criticism of the local churches for too exclusive preoccupation with local interests and problems, and sometimes in sharper criticism of the member denominations for launching intensive programs of their own in virtual competition with the cooperative program.

The last mentioned criticism was not specifically expressed in the platform addresses, and it is doubtful that it found an outlet in any of the reports and other formal documents submitted to the delegates. But one had only to engage in conversation with an executive secretary of a local or state federation of churches to discover the existence of a strong feeling that cooperation with the National Council on the local level is seriously handicapped by the still unintegrated pursuit of independent denominational plans and programs.

These local and state federations naturally desire to cooperate with the national organization by integrating their constituent local churches in its over-all undertakings. But they are frustrated by the fact that the denominations, having primary access to their local churches, too often preempt the calendar with independent drives for various causes, thus draining off the spiritual energies and resources which, under the cooperative ideal, should be unitedly employed. The local leaders of cooperative Protestantism rightly argue that this is a major impediment to the integration of the local churches in the life and work of the National Council. It forms a bottleneck between the National Council and the local churches. Only the denominations, as such, can break this bottleneck. Until this is done all exhortation, such as was expressed at Denver, about the necessity of winning the allegiance of the churches at the "grass roots" to the cooperative movement will prove unfruitful and futile.

The Question That Needs Answering

The pressure under which denominational leadership operates can be easily understood. Large responsibilities have been assumed, channels of access to the churches have long been open and utilized for great denominational "drives," the morale of the denomination can be appealed to with full assurance of a response. But these advantages would not be sacrificed in the complete integration of an interdenominational undertaking. On the contrary, they would be enhanced and reinforced if all the denominations represented in the National Council and the local federations were enabled to project cooperative simultaneous city-wide, state-wide and nation-wide drives for missions, evangelism and the other Christian undertakings.

The problem of securing cooperation at the local level cannot, in my judgment, be solved by exhorting the churches to do their duty. It is necessary to raise a prior

question which requires an examination of the structure, not only of the National Council, but of American Protestantism. Is it reasonable to expect the local churches to give more than a reserved or token allegiance to a federation of their denominations? The complete autonomy of these denominations is meticulously protected in the constitution of the federation. Their commitment to the National Council is only for cooperation, and the extent of cooperation is undefined. There is no hint of integration. Indeed, the idea of integration is explicitly disavowed in the Denver "Message to the Churches." The National Council, it truly says, is not a church or a superchurch, but only "a unique medium whereby churches [denominations] which differ in many respects . . . can meet together, worship together, think, plan and act together."

A right approach to the local churches on behalf of any phase of Christian unity would meet with the warmest response. And this "unique medium" of cooperation appeals to them as deserving their support. But it cannot command their heart-whole allegiance *for the simple reason that their denominations do not themselves give it their heart-whole allegiance.* The commitment of the denominations to the National Council is hedged about with carefully defined reservations. All the major elements and functions of a Christian church are retained unchanged by each member denomination. So long as this situation exists, the local churches will be frustrated by the conflict between their loyalty to the denomination and their strong desire to share in an ecumenical undertaking on their own level.

A Decision That Must be Faced

If we look more carefully into the structure which American Protestantism has now assumed, we shall see that the ecumenical spirit has brought us to the place where we must soon decide whether the federal ideal is to be regarded as final or to be succeeded by a genuinely organic unity. The attempt to secure the wholehearted allegiance of the local churches is likely to precipitate such a decision. So long as the present denominational structure of Protestantism remains intact, no amount of exhortation or plaintive appeal can secure the kind of support from the local churches which the leadership of cooperation under the National Council is pleading for.

Let us, then, ask: What is the National Council? It truly says that it is not a church, nor a superchurch (whatever this term may mean). It is thus not a divinely ordered part of the Church of Christ. It is something extraneous to the true Church. It is a human contrivance designed to mitigate the evils that exist in a system which is itself alien to the Church of Christ—namely, the denominational system. To mitigate but not to cure them. It can be justified only in the hope that from cooperation and fellowship there will emerge the true Church of Christ within which denominations and their federation will have disappeared.

In its relation to the true Church of Christ the National Council is thus an artifact. It does not belong to the nature of the church. As an artifact it should expect from the local churches only a pragmatic response. It cannot expect the response of deep religious devotion and allegiance such as the true Church itself would command. The extraneous character of the National Council (as of any lesser federation of denominations) is further removed from organic relation with the local churches because it is not only itself an artifact but is built upon and constituted by other artifacts, namely, the denominations.

The Denominational Blight

Our denominations are every one human contrivances. They have no warrant in Scripture, nor does Christian ecclesiology make any place for them. They represent division in and deviation from the true Church of Christ, whose organs and functions they exercise in autonomous isolation. No denomination can escape this characterization by claiming historic continuity with the true Church in respect to its ministry, its doctrine or its polity. This ecclesiastical autonomy of the denominations which they jealously reserve in their commitment to the National Council is the sin for which we pray to be forgiven when we meet in ecumenical assemblies such as Edinburgh and Amsterdam—and even at Denver.

My purpose in thus exhibiting the structure of the National Council as an artifact, resting upon thirty ecclesiastical artifacts, is not to express an unfriendly criticism of the Council or to discount its present importance. Nor, God forbid, is it designed to slow down its operations. All of us in the editorial council of this paper believe in it and pray for its success, as we advocated and worked for its present consummation. It represents the most comprehensive effort American Protestantism has yet made to return from its wanderings in the wilderness of sectarianism and find its home in the true Church of Christ. Cooperation in life and work and worship is the necessary beginning of such a return. But it is only the beginning of a homeward pilgrimage whose schedule for arrival is in the providence of God.

Local Churches Must be Freed

The place of the local churches in this movement toward the true Church is strategic. These local churches are, for Protestantism, the only present manifestation of the true Church of Christ. In their deepest heart there is a longing, albeit not yet too articulate, for an organic relation with the whole body of Christ. This they cannot have in a Protestantism which allows no other integration save with denominational and conciliar artifacts. The approach to the local churches by the National Council will meet with only a pragmatic response if it conceals the goal to which it is hoped the cooperative movement leads.

The enlistment of the local churches in this movement is not only the primary task of the Council, but its success is the ultimate goal of Christian unity. Every effort must be made by the national organization and the local councils of churches to cause the denominations to relax their hold upon the local churches to the extent of freeing them for full cooperation in all the activities with which the denominations have, at least theoretically, clothed these councils. Until this is done, the National Council will be justly regarded as making motions in a vacuum. But when this is done, the beginning of a radical adjustment of the denominational system will have been made, and the way opened for the emergence of the true Church of Christ.

JANUARY SURVEY OF BOOKS

The Faith of Reason

REASON AND ANTI-REASON IN OUR TIME. *By Karl Jaspers. Translated by Stanley Godman. Yale University Press, $2.00.*

RARELY does a book of such small size prove to have such weighty historical, philosophical and religious interest as does this latest volume from the well known professor of philosophy at Basle. It is of special significance because it marks the completion of a full cycle in the existentialist movement as related to human reason.

Beginning with Kierkegaard, this movement originally stood opposed to the belief that questions of ultimate significance for human beings as actually existing persons could be determined by objective, critical reasoning. Rational objectivity was regarded as useful in the empirical sciences and attractively diverting in philosophical speculation. But when a man confronted the problem of his own ultimate destiny, it was insisted, his reason was powerless to throw light on the solution. Here one must make a desperate, passionate decision of faith, whether guided by rationally unauthenticated revelation, as Kierkegaard believed, or by nothing but sheer human courage, as Sartre has taught. Christian and un-Christian existentialists have been poles apart on most matters, but they have agreed on the desperateness of man's plight and on the utter darkness which confronts all his efforts to find his way out by use of his own reason.

Karl Jaspers has never fitted well into the usual pattern of existentialist thinking. His "existentialism" has stood rather for moral and spiritual realism, for absolute earnestness as opposed to intellectual dilettantism, and against some false ideological systems which paraded themselves as scientific and rational. However, he has called himself an existentialist, has drawn freely from more extreme representatives of the movement, and has been generally identified with it.

Now comes a book in which he announces his preference for calling the true philosophy the "philosophy of Reason" and not, as formerly, "existentialism" (p. 63). Here he condemns the present fashion of those who "either abuse the philosophy of Reason as old-fashioned, 18th century 'enlightenment,' traditional and behind the times, or more politely dismiss it" (p. 78). He defends the empirical sciences in their disciplined search for truth as against those who would make them mere tools in the service of various uncritically accepted faiths. He decries the reduced prestige and influence of courses in philosophy in European universities. He pleads for the appeal to reason as the one ground of hope for real communication and advance toward truth by men of different traditions.

Yet some of the authentic existentialist concerns are here. Jaspers attacks vigorously and with acute insight the dogmatically closed ideologies which have been built around the teachings of Karl Marx and Sigmund Freud and are made substitutes for more searching and comprehensive philosophies. He vigorously defends the awful reality of man's freedom and the necessity of total decisions, quoting with approval Kant's dictum, "It is futile to try to become a better man in parts" (p. 55). He condemns the false hope that man can be saved or ultimate truth discovered by technical specialists working in departmental isolation. He insists that the life of reason itself rests upon a commitment of faith, since the obligation to live by reason cannot be proved.

But he insists rightly, "The faith of Reason is different in character from all other faiths which are determined by denominational creeds, objective certainties and guarantees. It cannot engage in propaganda, it cannot hypnotize, it has nothing tangible to offer" (p. 79).

All this is to the good. It provides added ground for hope that the wedge driven deep between reason and faith in our time by many sledge-hammer blows from both sides is now loosening and may soon be driven out again. "To the extent that Reason is active in the world it allows the hope to grow that its self-assertion against the powers of anti-reason and un-reason will succeed" (p. 83). It is encouraging that in Karl Jaspers both reason and faith should have found such a refreshing voice of self-assertion as rings through this latest utterance of his.

L. HAROLD DEWOLF.

Who Is to Blame for Korea?

THE HIDDEN HISTORY OF THE KOREAN WAR. *By I. F. Stone. Monthly Review Press, $5.00.*

KOREAN TALES. *By Melvin B. Voorhees. Simon & Schuster, $3.00.*

THE KOREA STORY. *By John C. Caldwell, in collaboration with Leslie Frost. Regnery, $3.00.*

THE REDS TAKE A CITY. *By John W. Riley, Jr., and Wilbur Schramm. Rutgers University Press, $2.75.*

BEFORE present events in Korea recede into the perspectives of history, it is probable that a great controversy will have to be fought out over the origins and conduct of the Korean war and the efforts to terminate it. This issue received an inconclusive mangling in the recent election. It has begun to produce a literature worth studying. Some of the recent books are listed above.

The view that nothing in the Korean struggle is what it seems is skillfully presented by I. F. Stone, former Washington correspondent of the *Nation* and of the now deceased leftist dailies *PM* and the *New York Daily Compass*. Stone attempts to lay the guilt for starting the war on the shoulders of Pres. Syngman Rhee and John Foster Dulles. He holds that the struggle was kept going by the chauvinism of Gens. MacArthur, Ridgway and Van Fleet on the one hand, and the weak indecision of Pres. Truman and his advisers on the other.

From their first lunge across the 38th parallel to now, Mr. Stone presents the Communists of Pyongyang, Peiping and Moscow as single-minded in their pursuit of peace. Needless to say, even his skill as an advocate can hardly surmount the difficulty of this undertaking. He is particularly unconvincing in his analysis of guilt for starting the war. His description of the part played by Gen. MacArthur in the events which brought the Chinese into the conflict and prolonged it is more illuminating. His book is recommended only to persons who are prepared to pursue the study of what has happened in Korea beyond his pages. Mr. Stone has not been in Korea. He draws most of his material from the *New York Times* and the MacArthur hearings held by the U. S. Senate.

Melvin B. Voorhees formerly edited a west coast newspaper. He later trained in military government and served in Europe from the middle of the late war to 1948, after which he was sent to the Far East command. Beginning in September 1950 he served for a year and a half with the headquarters of the Eighth U.S. Army in Korea as public information officer, chief censor and president of the general courts-martial. It is reported that he now faces a court-martial for material published in his book.

The day the author is convicted of a crime for writing what is in *Korean Tales* will be a sad day for freedom of honest speech in our military forces, which need it as much as the rest of us. Col. Voorhees is fed up with the lack of responsibility of part of the representatives of the press in Korea. He is unimpressed with the pretensions of some of our generals, notably Gen. MacArthur, but sturdily defends others, some of whom were indifferent to the press and so got unfavorable publicity. He defends censorship in a combat zone and maintains that the most experienced correspondents were with him. He declares plainly that the belief of the airforce that it could successfully interdict supplies or decisively influence the outcome of the Korean conflict is wrong, and maintains that a national military policy based on strategic air power is a ticket to disaster. He believes in the integrity and wisdom of Syngman Rhee, admires the Korean people, has no doubt of the rightness of the United Nations effort to stop communist aggression in Korea.

John C. Caldwell spent three years in Korea. He served in military information service, as a diplomat and as a businessman. Descended from a missionary family of three generations in China, he is one of those rare Americans who speak both Chinese and Korean. In this account of his personal experiences and opinions, he denounces American diplomatic efforts in Korea because of their remoteness from

the people. He is ashamed of the extravagance of many of our operations and the undisciplined lives lived by some of our representatives abroad. While his book ends with the beginning of the war, it is not difficult to see how lack of character, professional incompetence and bureaucratic stodginess among Americans may have contributed to its coming.

Yet Caldwell defends some of our achievements in that country, particularly our contribution to land reform and to honesty in elections. He has a very high opinion of the work done in Korea by missionaries, who "did not work for money . . . but gave service and brotherly love and . . . made the name of America an honored one." "Among the millions of Koreans and Chinese," he adds, "they have created for our country a vast reservoir of good will. Communism had scarcely been able to make an impression against us until it used guns."

Caldwell is convinced that the Russians had a decisive hand in creating the situation that brought guns into play:

> It is true that the Russians eventually withdrew from the parallel. But our friends from the North, our refugee contacts, continued to bring us news of the huge Russian military mission in Pyongyang, of the Russian experts that swarmed over the land. The Russians merely played a game of musical chairs. The general who had formerly commanded Russian troops in North Korea became the new Russian ambassador to the North Korean People's Republic. As such he was still the boss, with a capital "B." Yet how many Americans have swallowed the line that the events in Korea were but a matter of argument between North and South, that events developed without Russian masterminding and were in fact brought on by the belligerence of the South Koreans instead of by the cold war already raging throughout the entire world between communist Russia and the West.

Riley and Schramm throw a strong light on the question of Korean war guilt, although that was not their primary purpose. These men are professors in Rutgers and Illinois universities respectively. They describe what happened in Seoul during the 90 days when the communists occupied that city immediately after the war opened. Many of their chapters are personal experience stories told by Koreans who survived those 90 days. The authors were members of a team of airforce experts who interrogated more than 1,400 persons after our first return to Seoul. Their purpose was to study how the communists digest their conquests so quickly and so completely. They discovered that careful preparation is an element in their success. The invaders arrived in Seoul with dossiers on every leader and detail of social organization in the country. Could these have been compiled in the three days it took the communist armies to march from the 38th parallel to Seoul? Hardly.

> The model of the communist blueprint for Seoul was Pyongyang, Prague, Bucharest and Moscow. . . . The forces which reached into South Korea on June 25, 1950, were not only military and paramilitary forces. They were the total forces of a planned society. They decreed who could eat and who must starve, who could continue at his job and who must be enslaved, who could speak to what effect and who must parrot such thoughts. They touched every man, woman and child in the conquered but unsubdued areas of South Korea.

HAROLD E. FEY.

'The War' Again

LINCOLN FINDS A GENERAL. VOL. III: GRANT'S FIRST YEAR IN THE WEST. *By Kenneth P. Williams. Macmillan, $7.50.*

DIVIDED WE FOUGHT: A PICTORIAL HISTORY OF THE WAR 1861-1865. *General editor, David Donald. Picture editors: Hirst Milhollen, Milton Kaplan, Hulen Stuart. Macmillan, $10.00.*

WITH publication of this third volume the unusual plan of Prof. Williams' book becomes clear. At the same time, its title appears more appropriate. This volume shows that it really *is* Lincoln's search for a general which is Williams' theme. The two volumes previously published were required to show how that search narrowed down to Grant.

Prof. Williams' first volumes (reviewed Nov. 2, 1949) covered the Civil War from Sumter to Gettysburg. They were quickly recognized as the best military history of the war written from the northern side. But why, one asked, the title? What they did, it is now plain, was to take up one by one the other possible aspirants for supreme command of the Union armies and show why each one wasn't the man Lincoln was looking for. McClellan, in particular, took an awful drubbing at Prof. Williams' hands.

In this third volume, having disposed of all potential rivals, Williams goes back to Grant's start and begins to tell the story of the climb up the ladder from the Galena leather store to the seat at the table opposite Robert E. Lee in the Appomattox parlor. Special attention is given Grant's first fight at Belmont—a battle the *Chicago Tribune* deplored as "a bad defeat," mourning over the casualties, "It may be said of these victims, 'they have fallen, and to what end?'"—for Williams believes that the successful general-in-chief was there first revealed in embryo. Grant himself later said that at Belmont he learned that his opponent was likely to be just as scared as he was—something many Civil War generals never learned. For under such circumstances, Grant remarked, the general who acted first and most aggressively would probably win.

Prof. Williams brings Grant from Belmont through Shiloh to Corinth. Each chapter contains the same brilliantly clear analysis which made the former volumes so effective. The sketches of the men with whom Grant had to deal are as clear as Brady photographs. Halleck, in Williams' hands, comes off rather better than usual, and Albert Sidney Johnson rather worse. Buell is far from impressive, and Williams evidently finds it hard to take Leonidas Polk seriously. (As a general, that is; Williams does not pass on his career as Episcopal bishop of Louisiana.) Regarding Shiloh, Williams, as would be expected, is pro-Grant, and pretty convincingly so.

Volume IV will be the climactic one, when Lincoln ends his search. But Prof. Williams' work is already established as the best history of "the war" from a northern viewpoint. With the closing volume that concluding qualification may have to be dropped, and it may take its place ahead of Freeman and the Britishers, Henderson and Fuller.

The Civil War, we are told, was the most photographed war in history, including both world wars. Its definitive photographic record was contained in *The Photographic History of the Civil War,* published 41 years ago. But that 10-volume enterprise was expensive and can be obtained only in second-hand bookstores. Macmillan has now issued this sumptuous collection of 500 pictures, *Divided We Fought,* selected by members of the staff of the Library of Congress from all the available sources, south as well as north, with just enough text by a Columbia history professor. The best of the famous Brady pictures are here, and many more. In addition, many of the original drawings by artists who covered the fronts for *Harper's Weekly, Frank Leslie's Illustrated Newspaper* and the *Illustrated London News* are included. These, reproduced for the first time as they drew them and not in the blotchy woodcuts of the period, give this volume an extra added value.

PAUL HUTCHINSON.

Where Hatred Rules

REVENGE FOR LOVE. *By Wyndham Lewis. Regnery, $3.50.*

THE CENTRAL purpose of Mr. Lewis in writing *Revenge for Love* was to expose communism and to satirize a group of inept intellectuals, possibly representative of English upper-class reds and pinks. The novel was published in England in 1937 and now makes its appearance under an American publisher's imprint.

The setting is mainly a prison in Spain and the Bloomsbury district, or its equivalent, in London. The characters are an unpleasant, even a repulsive, company, grotesque Bohemian reds and pinks who have stripped themselves of nobility and dignity. The evil to which they gravitate is communism, but in any age or environment characters like these would be fascinated by malignance. The rise of communism gives them an ideology. Obsessed by the desire to destroy, they are willing to destroy society and themselves in a battle royal of hatred.

Hatred is the dynamic of the story. Mr. Lewis reveals this motive by subjecting his readers to frequent mention of such minor phenomena of disgust as spitting, clearing

the throat, belching and other accompaniments of flatulence. His characters are cruel and their common denominator is malevolence. Their desire for revenge is part of their impulse to self-destruction.

Such creatures could make a reader feel that the creation of man was a mistake and that humanity is verminous rather than angelic, in a world from which love and hope have disappeared and only despair and infidelity remain. In this "world of vile ill-favored faults," Mr. Lewis' performers are presented vividly. But he creates them only to destroy. They are not worthy of his ability as a writer. As a foeman of fraud he has used his bright incisive blade against a base and self-defeated crew.

ROBERT CONOVER.

Theology Redivivus

THE THEOLOGY OF PAUL TILLICH. *Edited by Charles W. Kegley and Robert W. Bretall. Macmillan, $5.50.*

EMERSON bade us "beware when the great God lets loose a thinker on this planet." In our times, Paul Tillich is such a one. Little did Hitler know what he was doing for us when he dismissed the professor of philosophy at the University of Frankfurt. It is nothing short of awe-inspiring when we recall that the subject of this volume arrived here in 1933 "without even a minimum knowledge of the language" (p. 16). The semanticists might see in his case hope for the debabelization of the world.

Yet, as in the case of any man of thought, a responsibility is imposed upon his peers to test and clarify his particular contribution. The editors of this new series, Profs. Kegley and Bretall, expect to do for theologians what Paul Schilpp has done so successfully for philosophers. Fourteen friendly critics have been enlisted to write essays on the theology of Prof. Tillich. While unfortunately only the first volume of Tillich's *Systematic Theology* is as yet available, his writings since 1910, the bibliography of which is here included, furnish enough material for a thorough study.

I have said "friendly" critics advisedly, for the *odium theologicum* is notable for its absence. Even Tillich's "religious-socialist" versus the "bourgeois-capitalistic system" and his recognition of worth in Marx evoke no outbursts. The chorus of praise by the contributors drowns out their differences and divisions. Indeed, one could wish a wider variety of evaluation. Tillich's *Weltanschauung* deserves even more of what George Adam Smith called "revelation by argument." The judgment of a Thomist like Jacques Maritain, of Hebrew philosophers like Mordecai Kaplan and Martin Buber, or of an orthodox Protestant scholar could only highlight the character and quality of this system of theology.

Not that there is complete unity of opinion among these essayists. Walter M. Horton dwells upon the contrasts between Tillich on the one hand and Barth, Hirsch and the religious naturalism of Henry Nelson Wieman on the other. Theodor Siegfried of Marburg, who is receptive to much of Tillich's teaching, is not satisfied with his Christology, and calls for more light on the relation of authority to autonomy or theonomy.

The danger that theology, through the existential approach, may become anthropocentric, the fact that ethics is given a subordinate role, and the question of the norm of systematic theology are among issues raised by George F. Thomas, while problems of ontology concern John Herman Randall, Jr. A British Episcopalian, Robert H. Daubney, whose liturgical emphasis is pronounced, fails to find in Tillich "an adequate interpretation of the twofold mystery of original sin." Reinhold Niebuhr also shows singular preoccupation with Tillich's doctrines of original sin, forgiveness and atonement. The difference Tillich makes between God as the ground of essence and of existence gives concern to David E. Roberts, but he points out as a special excellence of his colleague at Union Seminary that he can "engulf distinctions without blurring them." A most interesting paper on Tillich's epistemology is contributed by Dorothy Emmet of the University of Manchester. She, like Siegfried, has difficulty with his treatment of historical research as irrelevant.

In his concluding replies to his interpreters and critics, Tillich is obviously restricted by space, but he exhibits both humility and frankness. He remains unconvinced, in his answer to Prof. Hartshorne, that "process-itself" is a better characterization of God than "being-itself," and he claims that the *via negationis* is needed to augment the *via eminentiae*. He gives brief answers to the eight pertinent questions of James Luther Adams (who has put us in his debt by his translation of *The Protestant Era*). He cannot accept Eduard Heimann's claim that Marxian dialectic does not preserve the original creative meaning of "dialectic." However, Heimann allows Tillich's formula of socialism as "religious in essence, although antireligious in conscious intention," to stand.

Two of the essays, those by Nels F. S. Ferré and A. T. Mollegen, throw a great amount of indirect light upon the theology of Tillich. Ferré, who disagrees emphatically with Tillich, serves, at least negatively, to reveal Tillich's view of the relation of the churches to the Kingdom and to point up the antisupernaturalism of Tillich's system. On the other hand, Mollegen's "five simple statements" receive positive praise from the theologian for a clarity in exposition which Tillich modestly declares himself to have found difficult to achieve.

In our generation, the man who can discern the religious function of atheism, whose conception of the Most High goes beyond the categories of existence and nonexistence, who, contrary to Barth and Brunner, recognizes the conditioning of revelation by man's receptivity, who seeks to free us from the necessary incertitude of historical opinion, and who dares to challenge double predestination, conventional views of immortality and even the Thomistic double-entry bookkeeping, has indeed returned the stare of reality and deals with ultimates. Tillich sets our feet upon a path for the continuous exploration of God in Christ. Commendation is also due to the editors; by their decision to make this theologian their first choice for the series they merit a theologian's reward.

Incidentally, there is a confusion of page references in the book which should be noted in any subsequent edition. The majority of the writers apparently quote from the American volume, but in the case of Hartshorne, Emmet and Daubney another version seems to have been used.

W. P. LEMON.

British Socialism in Search of a Philosophy

NEW FABIAN ESSAYS. *Edited by R. H. S. Crossman. Frederick A. Praeger, $4.00.*

SIXTY-THREE YEARS after Bernard Shaw, Sidney Webb and five other leaders of the Fabian Society presented an exposition of an evolutionary, non-Marxist socialism in *Fabian Essays in Socialism*, another group of Fabians has published a re-examination of the theoretical bases and practical policies of democratic socialism. These *New Fabian Essays* have grown out of the recognition that the election of the Labor government in 1945 and its rapid completion of the earlier Fabian programs of reform has produced a serious hiatus of thought and action within the ranks of the Labor party. Since 1949 a group of Fabians has been holding discussions aimed at providing a new analysis of the political, economic and social scene which could serve as a basis for reformulating socialist principles and policies. This volume is the first fruit of these labors.

New Fabian Essays contains eight essays, divided between theoretical analysis and the practical application of socialist principles to Britain's problems in the mid-20th century. It is, incidentally, in keeping with the rise to power of the Labor party that the preface to the present volume is contributed by former Prime Minister Attlee, and that seven of the essayists are Labor M. P.'s (one a former member of the cabinet) and the eighth an alderman of the London County Council. (None of the first Fabian essayists was a member of Parliament in 1889, and only one, Sidney Webb, ever sat in the House of Commons.)

The first essay, "Towards a Philosophy of Socialism," by R. H. S. Crossman, formerly an Oxford don and presently assistant editor of the *New Statesman and Nation*, is one of the most interesting of the group. It opens with an admission that even before 1950 the Labor party had begun to lose its political momentum, and that even if it had won a large parliamentary majority in the election of that year

the advance to socialism would have been halted. The defeat at the polls in 1951 came as a deliverance from indecision, for the Labor party was unsure of where it was going. Crossman contends that it cannot regain its sense of direction while politicians are content to rely on their "hunch" and empirical experience. He singles out the absence of a theoretical basis for practical programs as the main reason why the postwar Labor government "marked the end of a century of social reform and not, as its socialist supporters had hoped, the beginning of a new epoch" (p. 6). Rejecting the Benthamite approach to socialism and the reliance on pragmatic social reform which characterized his Fabian predecessors, Crossman emphasizes the need for an adequate philosophy of history. He rightly warns, however, against hurriedly borrowing a ready-made philosophy and forcing the facts of British history and the ideals of the socialist movement into its rigid doctrines. That mistake was made, he tells us, by Harold Laski and by the Webbs in their old age, as well as by one of his fellow essayists, John Strachey, in the 1930s.

Crossman rejects the illusion of automatic progress, "the materialist fallacy that material progress *makes* men either free or equal," and "the belief that economics are the determinant factors in social change and that, if we achieve economic justice, we automatically secure freedom" (p. 11). This whole essay, in fact, provides many striking contrasts with the outlook of the earlier Fabians. One cannot, for example, imagine Sidney Webb writing: *"The evolutionary and the revolutionary philosophies of progress have both proved false* [author's italics]. Judging by the facts, there is more to be said for the Christian doctrine of original sin than for Rousseau's fantasy of the noble savage, or Marx's vision of the classless society" (p. 8).

The socialist criterion of the progress of social morality, Crossman declares, is the degree of equality and respect for individual personality expressed in the distribution of power and in the institutions of law and property within a state. But he does not really come to grips with the question of what the ultimate basis of this social morality is. He recommends the philosophy of "the skeptical humanist . . . symbolized by Prometheus" (p. 15) for the socialist facing "the century of totalitarianism." But is humanism an adequate philosophy either for democratic socialism or for meeting the onslaughts upon the individual personality which this century is witnessing?

Many of the writers of this volume express deep concern over the threat of the "managerial society," and Mr. Crossman holds that those who control the media of mass communication and the armed forces are far more powerful than the owners of the means of production. He believes, however, that the managerial society can be civilized into democratic socialism by the "Promethean social conscience"—at least in Britain. (American readers will be particularly interested in his observations, in this connection, on the Soviet Union and the U. S. A.)

There is, naturally, a preoccupation with foreign affairs and with the fateful issues of war and peace throughout this volume which did not appear in the 1889 essays. Denis Healey contributes a chapter on "Power Politics and the Labor Party," in which he maintains that an understanding of the power element in politics is the first necessity of a sound foreign policy. He contends that the major positive influences on Labor party thinking about world affairs have come from the liberal-nonconformist wing with its bias toward pacifism, and the neo-Marxist wing. He feels that since the party as a whole has no systematic theory of world affairs, it has too often been guilty of utopianism. Parochialism has also been one of its shortcomings, and has even survived the Second World War. " . . . in the 'fifties a Labor party conference cheered the statement that Churchill was responsible for Stalinism in Russia. . . . And it is not confined to socialists in Britain: Republicans in the U. S. A. maintain that the Democratic administration is responsible for communism in China" (p. 164).

Healey believes that Germany remains the most dangerous problem for British policy in the future, and that Britain cannot ignore the possibility that Germany may seek national unity either by war with Russia or by alliance with Russia. (He feels that Russia has far more to offer Germany than the West.) He recognizes that relations with the United States have become the central problem of British foreign policy, and that Anglo-American unity is a condition of Britain's survival.

The other essays, all of which would deserve consideration is a more extended review, are: "The Transition from Capitalism," by C. A. R. Crosland; "Equality," by Roy Jenkins; "Education and Social Democracy," by Margaret Cole; "Trade Unions in a Full Employment Economy," by Ian Mikardo; and "Tasks and Achievement of British Labor," by John Strachey. Of these, Americans will perhaps find those by Crosland, Jenkins and Strachey of most interest.

New Fabian Essays should be read by those who wish to gain an insight into the most recent thinking among the intellectual vanguard of the British Labor party. There are many searching observations on the United States and its role in world affairs scattered throughout the book, together with some provocative thoughts about the cold war, colonialism and communism.

When compared with the 1889 essays, this volume provides a revealing barometer of the change in the intellectual climate since the Victorian period. In tone these essays are less optimistic than the earlier ones; there is a recognition that the task of achieving a democratic socialist society in Britain is a far more complex problem than it appeared to be to the men of the late Victorian era. The authors admit that they have found no definite answers, and that they will be content if they have raised some new, pertinent questions. They have undoubtedly dealt with many important issues, but one wonders why there is no searching discussion of the basic, unresolved problem of Britain's balance of overseas payments. Perhaps this gap, and some others apparent in this volume, will be filled in a second series of essays which has been projected.

Four dollars seems a high price for this volume, which was published in England for 15 shillings.

WILLIAM C. WILBUR.

The Play's the Thing

THE CHIEF PLAYS OF CORNEILLE. *Translated by Lacy Lockert. Princeton University Press, $5.00.*

PIERRE CORNEILLE, the real creator of modern French drama, was a simple, devout man, a lawyer by vocation and a writer by avocation. To an astonishing degree he reflects the pressures and temper of his time—the age of Louis XIII, the regency, and Louis XIV. The literary theories of the cultivated society of this period tended to restrain his early ebullient and perhaps romantic spirit, but within the limitations imposed by them he produced several works that still hold the stage, setting forth ideas not without value for the present day. His magnificent rhetoric compares favorably with most of the campaign speeches which we have been hearing and reading recently, and his maintenance of high standards of moral duty, magnanimity and personal and political honor should not pass unnoticed in our own day.

Corneille's psychology is not too complicated. Like many of his time, he stressed strength of will. Cartesianism was in the air, and Corneille believed that man's reason had ability to discriminate between good and evil when the passions tugged this way and that. In spite of wanton desires, the reason could decide for the right and the will could enforce the decision. Modern psychologists may tell us that it isn't as simple as all that, but Corneille's vigorous portrayal of the individual's power to uphold ethical values and virtues has a decidedly tonic effect. He believed in the Absolute, and lived in a closed universe under "one law, one faith, one king."

In his major dramas the struggle is between personal desire and some ideal of conduct. The theme in the "Cid" is honor; in "Horace," patriotism; in "Cinna," justice; in "Polyeucte," religious faith. "Rodogune," one of the plays liked best by Corneille, is of later date, rather melodramatic, with more action and intrigue. Will becomes violence. In "Nicomède," high-mindedness and courage prevail amid political turmoil.

Corneille's dramas caused much contemporary discussion. They were attacked and defended. The dramatist himself felt impelled to explain, and in various treatises he stated his general theory. He held that besides offering entertainment a play

should have certain "utilities": it should teach through the use of moral axioms; it should portray virtues and vices truthfully; it should encourage us by the triumph of virtue to imitate it; it should purge the passions through fear and pity. Although the author's practice did not always stay with his doctrine, he has in general presented a moving story of the conflict between inner and outer forces, told in magnificent and at times magniloquent language.

Mr. Lacy Lockert offers the reader in this volume translations of six representative plays which reveal the strength and weakness of the dramatist. In an expository foreword the translator justifies his use of blank verse in place of the French alexandrine. In a wise critical introduction he further interprets and analyzes the plays. This will contribute much to the pleasure and understanding of the general reader. The discussion seems sound in judgment and fair in its exegesis.

One might quibble about certain spots in the translation, but the lines flow easily and euphoniously, and, when one considers the difficulty involved in mating meaning and meter, one prefers to accept with gratitude and satisfaction this very adequate contribution to a wider appreciation and enjoyment of one of the dominant figures in French drama. LEE E. CANNON.

Insidious Art

PICTURE HISTORY OF THE BIBLE AND CHRISTIANITY, IN 1000 PICTURES, WITH THE INSPIRING STORY OF ALL THE WORLD'S GREAT RELIGIONS. *Year, Inc., Los Angeles, Calif., $7.95.*

PERHAPS it may seem irrelevant to discuss *Year*'s picture book on the basis of art, for clearly its editors had no interest whatever in art. Their avowed object was to provide "religious inspiration" through an encyclopedic panorama of religion ranging all the way from Adam and Joseph Smith to Confucius and the Yezidi devil worshipers, and their illustrative material was obviously chosen without regard for aesthetic merit, on an informative basis alone. Unfortunately, however, a picture history of Christianity cannot escape being in some measure a presentation of Christian art, and the total failure of *Year*'s editors to appreciate the implications of the sort of art they have featured vitiates much of the value of their publication.

Of art in general, and Christian art in particular, the editors seem almost unbelievably ignorant. There can be no other explanation for a passage summarizing "Religion in the Arts" (pp. 122-23) which makes not one mention of architecture or sculpture and contains such flat nonsense as "Michelangelo and Leonardo owed all their skill to teachers trained in the church . . . ," or for the inclusion of an antireligious satire on luxury and triviality in monastic life solemnly captioned "Fervent Monastic Debates on Theology" (p. 75). And only ignorance, both of what Christian art is and of what the general implications of art are, can justify the choice of illustrations. All but a handful are the kind of grandiose historical tableaux specialized in by painters of the 19th century—spiritually the feeblest products of the feeblest epoch in Christian art. What these editors have failed to realize (and this publication is by no means unique in this defect) is that art is never neutral, that it either has Christian implications or does not, and that Christian art means something more than the mere depiction of biblical subjects. This art is not merely bad from the aesthetic point of view; it is bad from the Christian point of view, and that is the serious matter.

Any true work of art involves a statement about reality. This statement is made not so much through *what* is represented as in *how* it is represented. For example: if in a painting human bodies appear without weight, light casts no shadows, space is nonexistent—in short, if physical laws are suspended—we might conclude, and in the case of some early Christian art correctly, that for such an artist the material world was important only as a symbolic expression of spiritual realities underlying it. Of course, such an art carried to extremes would be un-Christian, for Christianity is unique in its insistence that the material world is good and that it is real. But on the other side, a Christian artist cannot treat the supernatural, spiritual world as if it were unimportant or nonexistent either. An art which is "photographic" to the extent that it represents the world entirely in terms of material laws, depicting only the external aspects of things—light and shadow, three-dimensional form, perspective space, and so forth—is equally un-Christian, no matter whether it deals with "Christian" subjects or not. Such art cannot avoid giving a presentation of Christianity distorted and biased on the materialistic side, a bias all the more vicious because being implicit in art it often goes unrecognized.

Perhaps one specific example will best suggest how art may or may not be informed with Christian meaning. The illustration of "Christ before Pilate" (p. 49) is a typical 19th century painting. The artist took, so far as was humanly possible, the detached attitude of a machine, a camera, which impassively records anything set before it, without comment or interpretation. He tried to reconstruct, with archeological correctness, exactly what a casual bystander at the trial might have seen—an itinerant and friendless preacher, a petty government official, a mob. But the Man's followers who were there saw something more in the scene than this, and so did those of his followers in later generations who were artists. They saw God Almighty, the Maker and Ruler of the universe, about to undertake the tremendous and mysterious task of setting the human race in right relationship to himself. Naturally they varied in their ways of expressing such a profound idea in their renderings of this scene. Some emphasized its theological aspects; it would have been easy to choose a work, particularly from the earlier centuries of the Christian era, which, with a concise, informed commentary on its theological symbolism, would have given the readers, in addition to bald facts, some idea of how Christian understanding of these facts changed history and men's lives—in short, something truly inspirational and educational. Or an example could have been chosen from artists who saw in this scene the supreme demonstration of human wickedness. One of Martin Schongauer's famous prints would have needed only a few words of comment to illuminate the Christian doctrine of original sin for modern readers. Or again, one can think of several medieval groups of sculpture which might have given some insight into the great mystics' profound consciousness of God's human and physical sufferings for mankind.

A book like this, with its thousand illustrations, offered an unparalleled opportunity to display not merely the richness of Christian art but the depth and diversity of Christian thought, without sacrificing any of its informative intent. Unfortunately this opportunity has been completely missed—and worse than missed, for the frame of mind which informs the type of art featured almost exclusively in this book is that of a rational and scientific objectivism, with its antireligious connotations of "enlightenment." The implications of this art are that the life of Christ is an interesting, perhaps even noble story, but its supernatural implications are unimportant and best ignored, as this art ignores them. It is true that the 19th century artist was in a hopeless dilemma; the art of his age, like its culture, was scientific and rational, and to apply it successfully to supernatural subjects was perhaps asking too much. And it is perhaps asking too much of publishers aiming at wide popular sale to be "aesthetic" in their choice of pictures—but no one is doing that. What we are asking is that a publisher who wants to bring "new inspiration to people of all faiths" should at least balance the humanistic—it is not too much to say materialistic—bias inherent in 19th century art with Christian art from other ages (including the 20th century) in which the spiritual and supernatural rootage of the Christian faith is more adequately expressed.

ALAN GOWANS.

Planning Praise

THE CHOIRMASTER'S WORKBOOK. *Edited by Dayton W. Nordin. Augustana Book Concern, $2.50.*

WHILE this handy workbook is designed primarily for Lutheran churches, it can be used to great advantage by choir directors of all denominations. Its chief aim is to encourage the choirmaster to plan—not merely the big services but every service of the year. Worksheets are

provided in four main sections: "Trinity," "Mid-Trinity through Christmas," "New Year through Easter" and "Easter Season through Trinity Sunday." These practical, convenient groupings are broken down into the individual Sundays, with liturgical dates for three years. On each page there is space for entering the worship theme, responses, hymns, choir anthems and organ music, and a check list to encourage evaluation of the music after each service. There is also provision for a weekly list of music to be rehearsed in advance for the next seven weeks, along with room for a note of announcements to be made to the choir. There is even space to list the church and personal reference libraries and to keep attendance records.

Other fine features are articles by various musical experts: a discussion of service music for the organist, by William Lester (including a list of graded organ preludes); suggestions for developing better choirs, by the editor and Henry Meyer; practical advice concerning the children's choir, by Ruth Krehbiel Jacobs; ways to secure better diction, by H. W. Nordin; and a list of selected choral music for the church year, by Herbert D. Bruening.

This 4-by-8-inch volume is attractively bound in plastic spiral. Any church musician will find it an encouragement and aid to planning.

AUSTIN C. LOVELACE.

Of One Blood

MAN'S MOST DANGEROUS MYTH: THE FALLACY OF RACE. *By M. F. Ashley Montagu. Harper, $5.00.*

THIS SCIENTIST suggests that we drop the term "race." The human species is one. It consists of many populations which, because of varying geography, climate and experience, have developed in different ways. By climate and geography, physical differences in shape of bones, texture of hair, pigmentation of skin, have been "selected" for survival by a process of mutation, and carried in the genes. By experience, individual leadership, knowledge, beliefs, revelation, arts, customs, laws and institutions, varying complex cultures have arisen. But there is no evidence of groups of people separated from all others in kind because of distinctive ancestry.

Montagu's section on genetics, gene mutation and "genetic drift," with one chapter on "biological facts," is worth the price of the book. In the latter, for example, there is a clear account of the factor of melanin (black) pigmentation in mammals and birds varying in humid areas of the earth. Melanin in skin has no correlation in humans with wisdom, ethics or skills. There is the statement that ethnic groups (in Asia, Africa, Australia or the Americas) range in capacities just about identically. And culture determines brains; not brains, culture.

An ethnic group is physically and culturally different from other groups. Geographic and social barriers tend to isolate, to keep the group intact. The isolation is both self-imposed by choice and controlled by culture barriers which other ethnic groups create for their own protection, like farmers' fences. Interfusing and hybridizing, however, tend to proceed both biologically and culturally, the rate depending on the barriers. Hybridization, Montagu contends, is one of the most fundamental processes of evolution. No bad effects of biological hybridization in the human species appear in the half-dozen ethnic fusions Montagu analyzes. Positively good effects of cultural cross-infusions are clear.

This cultural anthropologist gives a chapter to the question, Are the Jews a race? His answer is definitely No; Jews are a sociological group, a "people" with a unique culture tradition.

Montagu faces the myths about race which, as long as they are passed on to individuals by the cultural processes, are ready tools of exploiters and tyrants. The nazis yesterday and the Communists today are not the only evildoers to stir up these fears and mistrusts for selfish ends. South Africa and the U.S.A. can bear witness.

The solution? Facts about the fallacy of race have a place, but will not be the cure. Pleas to individuals to be good? Not adequate. Psychiatric help for prejudiced persons that they may overcome infantilisms and become mature? Not enough. Change the culture, which largely determines and fixes the ideas, feelings, customs, motivations of individuals. This reviewer believes that this can be done to the extent that the trunk-line institutions will accept the responsibility for building universal brotherhood. These institutions are five. The religious institutions can motivate and can provide not only the universal vision but the means of redemption. The schools can guide the growth of persons beyond the fallacy of race. The community organizations can make skills for satisfactory human relations a target in all their programs. Labor and management, along with agricultural and business organizations, can substitute intergroup teamwork based on brotherhood for prescientific taboos. The media of press, broadcasting, films and the fine arts can lift the standards and aspirations in this area.

Montagu has two final chapters appealing for the unrestricted democratic processes among all ethnic populations. Individuals of all groups are born free and equal, endowed by God with inalienable rights. Science finds that every group contains individuals ranging across the same degrees of capacities. Science backs up the age-old religious insight that God literally made of one blood all mankind. Science supports religion's dream of world brotherhood, finding that man is capable of thinking and acting for "the cultivation of human beings living in one great cooperative enterprise," managing rivalries and competition as part of a stimulating dynamic peace, and coping with evil and tragedy without self-destruction.

This book should make theological seminaries realize that preparation of clergymen cannot be complete without training in anthropology and related social sciences. Young ministers emerging to work in a culturally diverse yet interdependent world are not equipped to deal intelligently with the peoples of our one world, without competency in the behavior sciences.

EVERETT R. CLINCHY.

Stars through Clouds

HAWTHORNE'S FICTION: THE LIGHT AND THE DARK. *By Richard Harter Fogle. University of Oklahoma Press, $3.75.*

EVERY schoolboy reads pieces of Hawthorne's fiction and, tantalized by unforgettable incidents, recalls chiefly the gloom investing sin-stained Puritan men and women. Teased by these recollections, readers try again and again to solve the moral dilemmas posed by the romancer. The grip of the story frustrates their aim. Rereading the stark, symbol-laden allegories seldom yields a wholly satisfying solution to the problem; for example, of Parson Hooper's black veil, young Goodman Brown's clouded years after experiencing doubt, Ethan Brand's suicidal leap into the limekiln, or Hester Prynne's phoenixlike ascent into grace from the ashes of a devastating emotional blaze.

The artistic excellence of Hawthorne's almost flawless, if now structurally outmoded, fiction supplies the interpreter's key, says Prof. Fogle in these lucid, penetrating, vigorous essays. Basic in that art are contrastive patterns of ambiguity and clarity, simplicity and complexity, allegory and symbol, light and darkness; and these antitheses balance Hawthorne's "tragic earth with a clear vision of heaven."

Never before has a critic quite so clearly described the romancer's skill in portraying the human wreckage resulting from a deviation from the path of faith, of truth, of rectitude. Seven of the most famous tales and the four major novels take an enriched significance as multilevel narratives when seen, as Fogle views them, as the creations of an author whose "belief in heaven is so strong that he can easily afford to be interested in the complexities of the merely human. With a fixed star to guide him, he can wander along the dark paths of human confusion and error."

HARRY R. WARFEL.

Books in Brief

THE LORE OF THE NEW TESTAMENT. *By Joseph Gaer. Little, Brown, $5.00.* In logical sequence to his *Lore of the Old Testament,* the author now presents a copious collection of the legends and folklore that have sprung up about the incidents and leading characters of the New Testament. As would be expected, the stories teem with miracles. The documentary sources are for the most part vague. Their historical value is exactly zero, except as illustrations of the ways in which the pious imagination

erects structures of fancy which, being as unsubstantial as clouds, need no foundations of fact. The lives of the saints have undergone—and are largely composed of—similar embellishments.

GREAT PAINTINGS FROM THE NATIONAL GALLERY OF ART. *Edited by Huntington Cairns and John Walker. Macmillan, $15.00.* The National Gallery, in Washington, D. C., not only is perhaps the most magnificent architecturally among the world's great picture galleries, but has become one of the best collections of the master works of the great painters. This superb volume matches the dignity and beauty of the collection which it represents. Eighty-five paintings from this gallery by almost as many recognized masters—for only Rembrandt, El Greco, Bellini and two or three others are represented by more than one picture—are reproduced in full color and large size. The page is 12 by 15 inches. The superb color printing is of a quality which, only a few years back, would have pointed to Vienna as its probable place of origin—but this job was done by Beck in Philadelphia. Facing each picture is a page of selected comment upon the picture or its theme or some topic suggested by it. The roster of the commentators, ranging in time from Aristotle to Bertrand Russell, is a list of names no less distinguished than those of the artists. For each picture there is also a paragraph of historical and descriptive data. A similar volume of National Gallery treasures was published in 1946, but none of the contents of that volume are duplicated in this one, nor does it appear that the cream was skimmed off for the previous publication. These pictures are themselves part of the cream of the works of pictorial art of the last five centuries.

W. E. G.

PELOUBET'S SELECT NOTES FOR 1953, A COMMENTARY ON THE INTERNATIONAL BIBLE LESSONS FOR CHRISTIAN TEACHING. *By Wilbur M. Smith. W. A. Wilde, $2.75.* This annual commentary on the Uniform Sunday School Lessons has been published since 1875. The present editor was formerly professor of English Bible at the Moody Bible Institute and is now a professor in the Fuller Theological Seminary in Pasadena. He regards G. Campbell Morgan as the greatest expositor of the Bible, and quotes from him often.

H.E.F.

CORRESPONDENCE

Wrong Firm

SIR: I am glad for Mrs. Lasker's correction in the correspondence section of the Nov. 6 issue, and sorry to have made a slip in connecting her husband with Seagrams. As a matter of fact his connection seems to have been with Schenley, as advertising agent. The error hardly changes the point of my letter on the Yale school of alcohol studies, but it did allow a vigilant critic to find a vulnerable spot. My apologies. JOHN M. GORDON.

First Presbyterian Church,
Lancaster, Pa.

A Suggestion

SIR: I have on hand a nearly complete file of The Christian Century for the period 1940-45. I would be glad to send these copies to anyone who will pay the postage or forwarding charges.

C. H. DIEBOLD.

241 Solano Dr. N.E.,
Albuquerque, N. M.

[These copies would be particularly useful in a seminary or church office in Germany or Japan, which were cut off from U.S. mail 1941-45. If any reader knows of such a need, he might get in touch with Mr. Diebold.—THE EDITORS.]

From Wisconsin

SIR: As one who, as a citizen, has taken a public stand against mccarthyism in Wisconsin, worked against Sen. McCarthy's candidacy in different ways and was a member of the Wisconsin Citizens' Committee on the McCarthy Record, Inc., I should like to make certain observations concerning the results of the Sept. 9 primary and the Nov. 4 election in this state.

According to Associated Press returns in 3,031 out of 3,225 precincts (the only complete ones yet available), Sen. McCarthy won re-election with a total of 800,935 votes, compared to 670,612 votes for Democratic Candidate Fairchild. He was, therefore, almost 100,000 votes behind Eisenhower and Gov. Kohler.

The junior Wisconsin senator, moreover, trailed all five major state constitutional officers with the lowest vote of any statewide candidate. Furthermore, it is interesting to note that the strongly independent Progressive veteran, Secretary of State Fred R. Zimmerman—who was denied the G.O.P. primary endorsement for his denunciation of McCarthy—won re-election by Wisconsin's largest vote for a candidate in the history of the state, 1,009,509 votes. In this greatest-total-voting election, McCarthy did not equal his 1946 margin of victory, when he won his first term by defeating Howard McMurray, the Democratic candidate, by 242,000 votes.

All this goes to suggest that the election results did not build up McCarthy's political stature, as it had been advertised they would. His inability to keep pace with Eisenhower and Kohler demonstrated that he was not necessarily a political asset to others, including Ike, who was pushed into a reluctant conditional endorsement when he visited the state during the campaign. It even appears that McCarthy gained from Eisenhower when voters chose to support Ike and the straight Republican ticket. Most political analysts of course admit that there was wide splitting in Wisconsin voting—for Ike and against Joe. Even though McCarthy won 63 out of 71 counties in the state, he lost four of the most populous ones—Milwaukee, Dane, Racine and Kenosha.

Since we here in Wisconsin and the country at large are now to have the junior senator for another six years, it might be well for us all as leaders opposed to mccarthyism to preserve our perspective.

We are in grave danger in America. Frightful mistakes in diplomatic and military judgment have been made, and for charging this McCarthy has been obtaining amazing support among diverse groups, including clergymen and good church people. Let us then see why such support is given. Could it be that we so-called liberals and the Democratic administration leaders have been too complacent and soft?

Those who are so worked up about mccarthyism should be sure they are equally opposed to Stalin power threats to our country, which are even a greater danger just now. Eternal vigilance is the price of our freedoms.

ELLIS H. DANA,
Executive Vice-President.
Wisconsin Council of Churches,
Madison, Wis.

Sorrowing Subscriber

SIR: I am renewing my subscription, though this being an election year the Century has caused me much sorrow and pain, as it always has done in an election year.

We are going the military way faster than any nation of which I have ever read. Alcohol, crime and economic tyranny are given the right of way. Our church, which professes to be Christian, is conformed to a world that is brutal and inhuman in its industrial and military way of life.

I am sure that it will be more tolerable in the day of judgment for the dead and dying victims of our selfish cruelty than it will be for the leaders in church and state who tolerate and provoke such brutality.

How anyone who is not a pacifist, socialist and prohibitionist can profess to be a Christian is a conundrum to me. I wish that the editors of The Christian Century might have a Damascus road experience.

Portland, Ore. ED BAKER.

NEWS of the CHRISTIAN WORLD

Says Survey Can Aid War on Bias

Dean Pope Expects Yale Study to Spur Eradication of Prejudice—Weigle Reports on R.S.V. Sales

NEW HAVEN, CONN., Dec. 21.—In announcing Yale Divinity School's two-year survey to determine the extent of racial and religious bias in American Protestant church literature (see the Dec. 24 Christian Century, p. 1491), Dean Liston Pope declared that the study can make a "very important contribution to the battle against bias and prejudice in this country." "We have reason to believe that the religious editors themselves will be glad to cooperate in making improvements," he added. Chairman of the advisory committee for the research project is Paul H. Vieth; other members are Hugh Hartshorne, Kenneth Underwood and Franklin W. Young. Funds for the project come from a grant by the American Jewish Committee. Its findings will be gathered in an over-all report which will be available to those interested. However, the committee also plans to send to the editors and publishers of the journals studied samples of good and biased handling as soon as it discovers them, along with comments. The publications to be examined include uniform and graded lesson materials, magazines for church officers, parents and families, and devotional guides.

Weigle Reports on Phenomenal Record Set by R.S.V.

Acceptance of the new Revised Standard Version of the Bible has far outrun the hopes of the committee which produced it, reports Luther A. Weigle, its chairman and former dean of Yale Divinity School. He said here recently that the number of copies sold in the two months since publication—1.6 million—is regarded by booksellers as a publishing record unsurpassed in history. The presses are now rolling on another huge printing. Dr. Weigle announced that two other editions of the revision are in preparation—a Sunday school edition scheduled for publication within a year at a greatly reduced price, and a pulpit edition in large type, to be ready for the press within the next few months. The Sunday school edition will include introductions to the books of the Bible written by Walter Russell Bowie.

Connecticut, New Haven Councils Take Action

At its annual meeting Dec. 2 in Hartford, the Connecticut council of churches adopted strong resolutions opposing the McCarran immigration act and favoring legislation to insure civil rights. It also voted strong support of Connecticut's senate joint resolution 15, which calls for strengthening world government. Amasa B. Pierce of Brooklyn was re-elected president of the council. . . . At its October meeting, the New Haven council of churches authorized appointment of two special committees. One will study the need for service to Protestant students at New Haven Teachers College and at other institutions of higher learning that as yet have no regular denominational student programs. The other will study the relationship between religion and the public schools. Douglas Cook is chairman of the first committee, Paul H. Vieth of the second.

Scores Veterans' Campaign Against World Government

Edgar P. Wyman, president of United World Federalists of Connecticut, has issued a statement attacking the Connecticut chapter of Veterans of Foreign Wars for its announced "educational campaign to expose the fallacy of world government." Mr. Wyman says that the veterans' organization is "serving up the same discredited compound of distortion, inaccuracy, half-truths and plain misrepresentation, nearly word for word, that was advanced in 1951 when a similar effort at rescinding S.J.R. 15 failed."

And So Forth

Lester Clark Lewis, for the past seven years pastor of the Unitarian Church in Brocton, Mass., and active in state and national affairs of his denomination, has been called to be minister of the new Unitarian Society of Greater New Haven. Dr. Lewis studied for the ministry at Harvard University divinity school after earning a Ph. D. degree in the natural sciences at the University of Hamburg, Germany, and working on radar for the government during World War II.

Buckner Coe, for the past three years pastor of Lordship Community Church, Stratford, Conn., has been called to the pastorate of the Church of Christ in suburban Spring Glen. He succeeds George A. Riggan, who resigned last spring to accept an associate professorship at Hartford Theological Seminary.

Halford E. Luccock and Kenneth S. Latourette, who will retire from the Yale Divinity School faculty in June, will give the Beecher and Henry Wright lectures respectively at the divinity school's annual convocation April 7-9, 1953. Daniel Day Williams of the University of Chicago federated theological faculty will give the convocation's Taylor lectures.

Speaking Nov. 23 on the "Yale Interprets the News" radio program, Prof. Kenneth S. Latourette described the four-year-old World Council of Churches as "one of the most significant international groups in the Protestant movement toward church unity." He praised the council for eliminating national, cultural and racial barriers in its organization. E. RALPH WIBORG.

Iowa Court Deplores Church Suits

After confirming in part and reversing in part a Hardin county, Iowa, district court ruling in a suit brought against the Eldora, Iowa, Church of Christ by a former pastor and 11 members, the Iowa supreme court deplored court suits brought for control of church rolls and properties, Religious News Service reports. Such suits, the court said, "afford a sorry commentary on man's failure after 19 centuries to understand and follow the simple teachings of the Man of Peace."

Launch Drive for Parish Churches

Anglican Campaign Seeks Funds to Save Britain's Historic Buildings—Debate Communism Change

LONDON, Dec. 18.—The Church of England has launched its appeal for £4 million to help preserve the nation's historic parish churches. Around 10,000 of our 16,000 parish churches can be classed among the ancient monuments of the land. Many of them, particularly those in remote country places, badly need repair. In the villages, one no longer finds wealthy people who can give large sums to repair the local churches. Taxation has brought a social revolution which we become keenly aware of only when those who traditionally give money are no longer able to do so. As part of the publicity campaign to launch the church's appeal, athletes ran between the churches in the City of London carrying gifts for presentation to the Archbishop of Canterbury. The Historic Churches Fund has its headquarters at Fulham Palace, London, S. W. 6.

Anglicans Consider Communion With Scandinavians

The only church on the Continent with which the Church of England is in full communion is the Old Catholic Church. It is now being recommended that communicants in good standing in the state churches of Norway, Denmark and Iceland be "made eligible to receive holy communion in the Church of England." At present a baptized communicant of a church not in communion with the Church of England may receive communion in an Anglican church if he is cut off by distance from his own church, provided that permission of the diocesan bishop is obtained.

U.S. Ministers Criticize State of British Churches

According to press accounts, three American ministers in reporting back home on their summer preaching experiences here have said the worst about us. They found churches poorly attended, parsons ill paid, facilities in disrepair, religious life at a low ebb. There is some truth in these charges, of course, but they do not represent the whole truth. Religious life here lacks the zip and organization it has in the United States. One reason is that since religious education is carried on in the schools, not in the churches, we have no salaried staffs of educators and assistants. The ministers whose comments have been reported back to us are Gordon Torgersen (Baptist) of Worcester, Mass.; Rex Clements (Presbyterian) of Bryn Mawr, Pa.; and Anson Phelps Stokes (Episcopal) of New York.

Kenya Outbreaks Shock Christian Opinion

Christian opinion in Great Britain has been shocked by the disturbances in Kenya. Many feel that the Mau Mau organization

represents a recrudescence of paganism and see in it evidence that Christian evangelism has not gone much beneath the surface among the Kikuyu. The outbreaks are admittedly another of the many danger signals coming from Africa. Land tenure and the presence of white settlers in the best farming areas aggravate a complicated situation. It is reported that the Kikuyu are staying away from Christian worship services out of fear of the Mau Mau. Special funds are being raised to help the churches in the colony. The government is sending a special commission to plan the future of Kenya. Its chairman, Sir Hugh Dow, comes from a well known Congregational family and has a brother in the ministry.

Juvenile Delinquency On the Increase

Crimes of violence by youths are on the increase in Britain. Attacks on old people and robberies with violence have become common. Gangster films and comics crowded with murderous stories are being blamed for much of the trouble. A 16-year-old boy who killed a policeman trying to arrest him for housebreaking said he went to gangster films three times a week. Remedies are hard to find. The special training schools for delinquents are crowded. Many advocate a return to corporal punishment, which was abolished some years ago, but they offer no evidence that this form of punishment is a lasting remedy. It is generally agreed that the main fault lies in weak home training and lack of parental control. Large numbers of young mothers now go out to work and do not give sufficient time to their families.

Overcrowding Contributes To Delinquency

One cause of weak control in family life in the large cities undoubtedly is bad housing. We still suffer from the slums created by the rapid industrialization of the Victorian era. In the Midland industrial belt, 103,000 houses are overdue for demolition, in Manchester 68,000 are unfit for habitation, in Leeds 20,000 have been condemned, in London 15,000 people are living in basements. The government hopes in 1953 to reach its target of 300,000 new houses annually. The overcrowding of great sections of the population leads to much human unhappiness and to marriage breakdowns and child delinquency. Since 1939 Britain's population has swollen by 3½ million, and there are said to be 2 million applications on file for houses or apartments. An effective answer to the problem of where to live would solve many of the other problems of our national life.

And So Forth

Canon Norman Cockburn of Edinburgh has been named general secretary of the British and Foreign Bible Society, succeeding Arthur H. Wilkinson.

Norman Goodall, London secretary of the International Missionary Council, has left on a three-month world tour to follow up the findings of last summer's Willingen conference.

Among church leaders who have gone from Great Britain to the World Council meetings in India are the Bishop of Chichester, Leslie Cooke, Ernest Payne and R. D. Say. CECIL NORTHCOTT.

Considers Racial Problem Religious

Michael Scott Tells New York Council South Africa's Problem Can Be Solved by New Concepts

NEW YORK, Dec. 22.—In a speech to the board of the Protestant council of Greater New York at its meeting last week, Michael Scott, South African Anglican minister, declared that his country's problem is essentially religious and theological rather than political. He explained that the union's church leaders and members practice racial seclusion and teach racial inequality on the basis of religious and theological concepts. Until these concepts are changed, he said, the problem cannot be solved. Mr. Scott is in New York to represent three African tribes before the United Nations trusteeship council. "There is a possibility of a serious explosion in South Africa," he said. "We want to prevent [its] taking place." He added that if racial antagonisms in South Africa are not overcome, the result will be a "very expensive failure" for Western civilization.

Editors See Gains for Civil Liberties

A survey conducted by the American Civil Liberties Union among newspaper editors in 19 cities gives ground for optimism about the state of civil liberties in the United States. The editors agree that despite certain continuing threats, conditions generally are better than they were a year ago. They point out that race relations are continuing to improve, that the drive to require loyalty oaths is abating, that academic freedom for teachers is largely being preserved, that there has been a decline in local investigations of allegedly "disloyal and subversive" persons, and that fewer violations of civil liberties are being reported. As continuing threats to civil rights the editors listed police brutality, censorship of films by government and private groups, and the practice of racial discrimination, almost exclusively against Negroes. Most of the editors said they believe the best way to preserve and strengthen civil liberties is through vigilance and education, not by compulsory legislation. The A.C.L.U. released the results of the survey in connection with celebration of the 161st anniversary of the Bill of Rights.

Wagner College Host to Human Relations Institute

At the first institute on human relations conducted by Wagner College, 200 students assembled to hear addresses by Lutheran welfare leaders of the metropolitan area. Robert M. Bauers, executive of the Lutheran inner mission society of Brooklyn, said that Judeo-Christian beliefs about the fatherhood of God and the brotherhood of man should lead men to recognize that "people are our responsibility" and to serve all who need help. Fields of social action were discussed by a panel presided over by Ambrose Hering, executive of the Lutheran welfare council of Greater New York. The institute was set up by the college's committee on community relations headed by Roswell S. Coles, sociology professor at Wagner, in consultation with the United Lutheran Council's board of social missions and the Lutheran welfare council.

Dedicate Shrine to Bill of Rights

A bronze plaque was unveiled last Sunday at the doorway of St. Paul's Protestant Episcopal Church on the Eastchester village green, dedicating the church as a national shrine commemorating the Bill of Rights and freedom of the press. The plaque was presented by the U.S. department of the interior's national park service. The historic church, founded in 1665, is famed for its connection with John Peter Zenger, patriot and printer, and his work for establishment of a free press.

Special Court Will Handle Alcoholics

Establishment of a special court in New York city devoted exclusively to handling cases of alcoholism was announced recently by the chief city magistrate. To be known as the "court for homeless men," it will aim at rehabilitation rather than confinement of chronic drinkers. All cases of "vagrancy"—as alcoholic cases are legally designated—emanating from the magistrate districts and night courts in the five boroughs will be processed through the new court. Its establishment is apparently an outgrowth of studies just made public showing that the city has at least 200,000 alcoholics, who cause an annual economic loss of $200 million to the community, themselves and their families.

And So Forth

The cornerstone for the new building on United Nations Plaza for the Carnegie Endowment for International Peace was laid in a ceremony this week. In addition to the endowment, it will house offices of at least 17 other nongovernmental organizations. Resignation of John Foster Dulles, secretary of state-designate, as chairman of the endowment's board of trustees was accepted "with regret" this week. Harvey Hollister Bundy, a Boston lawyer, has been elected to succeed Mr. Dulles.

John W. Nason, since 1940 president of Swarthmore College, has resigned to become head of the Foreign Policy Association, with headquarters here.

At a special meeting this week, the New Church (Swedenborgian) board of trustees elected William R. Woofenden as the church's new pastor, succeeding Arthur Wilde, who had served it from 1923 until his death last Monday.

Official representatives of four New York Lutheran agencies—the New York and Brooklyn inner mission societies, Lutheran Charities and Lutheran Interracial Service—this week set up a central study committee on closer integration of Lutheran welfare services.

An "eternal light" is burning in Temple Emanu-El, Yonkers, as a symbol of interfaith good will. At a special service last week, the light was presented by the Baptist Church of the Redeemer as a token of gratitude for being given use of the temple last winter while its own building was under repair. J. HENRY CARPENTER.

Scientists Warn Of Atomic Peril

In Chicago, Observing First Anniversary of Successful Test, They Call for Steps to Avert Disaster

CHICAGO, Dec. 23.—On the 10th anniversary of the birth of the atomic age, a small group of scientists gathered Dec. 2 in a room beneath the stands of Stagg Field at the University of Chicago. Most of them had participated in the steps which led to the first chain reaction and controlled release of nuclear energy, achieved in that same room a decade ago. "The threat of an atomic war, and of an even more devastating hydrogen bomb war, hangs over the world," Chancellor Lawrence A. Kimpton of the university told the scientists. "Men everywhere must use all their good will and reason to avert that catastrophe. Let us voice the prayer today that in this effort we can be as successful as were the men who conceived and executed the atom bomb." Chancellor Arthur H. Compton of Washington University, St. Louis, who was wartime director of the atomic energy project, predicted that by the end of this century uranium will have largely supplanted coal as a source of commercial power. Speaking at a luncheon held at the Quadrangle club in connection with the observance, Enrico Fermi, scientist often called the "architect of the atomic age," warned that it is imperative that the world find peaceful ways to solve its problems.

Hue and Cry on Crime Situation Diminishes

Despite six months of furor over charges that there is a tie-in between crime and Chicago's political and municipal affairs, little has been done to improve conditions. Some aldermen have been pressing Charles F. Rathbun, the new crime investigator appointed by the city council, to explore the rumored link between criminal elements and the police force. Thus far no success has come in the efforts to have police officers disclose the sources and amount of their income. Numerous charges have been made that the investigation is being impeded by persons high in local politics. Interest of church and civic groups, which some months ago were aroused by conditions and determined to do something about them, seems to have declined. Many feel that the "crime bloc" is confidently waiting for the storm to blow over, and fear that the current investigation is likely to fail as have others in the past. Church leaders, however, still are hoping that the reorganized "Committee of 19" will effect significant changes.

Plan Events in Connection with Second World Council Assembly

Plans for local ecumenical affairs to be held in connection with the meeting of the Second Assembly of the World Council of Churches at Evanston in August 1954 are being made by the recently formed Chicago Area World Council Assembly Committee. Tentative plans call for a giant Protestant service of worship which it is hoped will draw 100,000 persons to Soldier Field on

Published Today

The Beatitudes

by HUGH MARTIN

Here is a full, attractively written exposition of one of the world's greatest spiritual messages. This work has the triple merit of being an engrossing historical study, a literary and religious analysis, and a devotional work at the same time. Taking into account the distortion of meaning through translation, the differing versions of Matthew and Luke, the audience which was addressed, and the interpretations given by different Christian groups, the author imparts new understanding to the original meaning of Christ.

"Like everything Mr. Martin writes, this is tops! It is written in an easy style, and yet is in full contact with modern scholarly research. I believe the book will help many readers to a fuller understanding of the Beatitudes, not only from a literary and historical point of view, but also from that of spiritual devotion and study."—FREDERICK C. GRANT $1.00

Letters to Mark

On God's Relation to Human Suffering

by JAMES D. BRYDEN

This book uses the device of correspondence between a minister and his fishing companion to examine frankly the most persistent problem of the Christian religion: Why does a loving God permit suffering?

The doubts of "Mark Fisher" and the straight answers of "Jim", Rev. Bryden, cover the whole Christian idea—its view of history, the individual's place in the scheme of things, the place of prayer, of the Cross, etc. Here, in modern terms, is a refreshing view of the significance of Christianity in answering the basic questions of life.

"This book rightly deserves to be widely read and—praises be—can be read with enjoyment. It is clear as sunlight and just as honest. I do not recall any recent book which faces as directly and honestly the world's number one question . . . This book will be a tremendous help for a host of people."—HALFORD E. LUCCOCK $2.00

The Goad of Love

by WALTER HILTON

Solid spiritual teaching and richness of devotional thought and expression characterize Hilton's free translation of a once popular Latin devotional treatise, *Stimulus Amoris*. This version also adds to our understanding and appreciation of this greatest of English 14th century mystical writers and his well-known *The Scale of Perfection*. The beauty and charm of the old English has been preserved, in this edition, in so far as is consistent with clarity. THE GOAD OF LOVE is one of the Classics of the Contemplative Life series under the general editorship of E. Allison Peers. $3.00

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Sunday Aug. 15, an exhibit of the world's great religious paintings in the Art Institute, a concert of religious music at Ravinia by the Chicago symphony orchestra, discussions of ecumenical Christianity for those unable to attend the closed sessions of the assembly, and possibly a summer institute of ecumenics preceding the meeting which would bring together from 2,000 to 3,000 Protestant ministers from all sections of the country. Chairman of the planning committee is George Fowler, minister of St. James Methodist Church and a former president of the church federation of Greater Chicago.

Form Christian Action Group

The relevance of the Christian faith to contemporary social problems was discussed at a recent one-day conference of the Chicago area Christian Action group, an organization recently set up with John Turnbull as executive secretary. Among the speakers were Prof. Daniel Day Williams of the University of Chicago federated theological faculty, on "The Theological Basis for Social Action"; Prof. Kermit Eby of the university's social science faculty, on "The Political Decisions of 1952"; and Homer A. Jack of the Unitarian Church of Evanston, on "Creed Versus Deed—Color and Cross in South Africa and the United States."

Sunday Evening Club Publishes Volume of Sermons

In a ceremony at Orchestra Hall Nov. 11, Pres. John Nuveen of the Chicago Sunday Evening Club presented to Lilace Reid Barnes, president of the World's Y.W.C.A., a copy of *Sunday Evening Sermons,* the first compilation of addresses given from the club's platform. The volume, published by Harper & Bros., is dedicated to Miss Barnes' father, the late Clifford W. Barnes, who founded the club 45 years ago. It has a foreword by Harry Emerson Fosdick, who preached at the club's Sunday evening services annually for 23 years, and is edited by Alton M. Motter, present executive director. The sermons in the volume are selected from those preached during the 1951-52 season, and center around the club's theme for the year: "There *is* a way of winning our struggle against war, communism and crime."

Honor Baptist Church for Work in Human Relations

A bronze tablet honoring its outstanding work in the field of human relations was presented recently to the First Baptist Church of Chicago by the American Baptist Home Mission Society. In making the presentation, G. Pitt Beers, executive secretary of the society, praised the church for its creative Christian ministry to a changing community and for opening its doors to persons of all races and nationalities. Jitsuo Morikawa, the pastor, received the plaque on behalf of the congregation. The church is the oldest Baptist congregation in the city, having been founded in 1833 by a representative of the home mission society.

Methodist Weekly Reports Opinion Of Readers on Public Issues

The *Christian Advocate,* official Methodist weekly published here and read by ministers and laymen in all the 48 states, reported in its Oct. 30 issue the results of a poll on current issues it took among its readers. Of those replying, 58 per cent were against all-out military action to end the Korean war, 82 per cent favored efforts through the United Nations to ban atomic weapons and progressively reduce "conventional" armaments under international control, 89 per cent approved continuing help to underdeveloped countries through the Point Four program, 95 per cent said Yes to the question, "Should legislation make labor unions accountable for their acts?" and nearly 80 per cent expressed approval of a federal fair employment practices law. Only 2 per cent approved government aid to hospitals, orphanages and other church-supported institutions engaged in welfare work.

Favor Showing of 'The Miracle'

Of the 463 persons who filled out a questionnaire after viewing a special showing by the Chicago civil liberties union of the film "The Miracle," which has been banned for public exhibition in this city, 447 said they did not find any portions of the film immoral, 16 felt it did contain immoral elements, and 12 thought it sacrilegious. But only 4 held that Chicagoans who would like to see the movie should be prohibited from doing so.

And So Forth

The Chicago Church World Service committee, which is administered by the local church federation, has gone on record as favoring admittance by the U.S. government of 300,000 additional refugees within the next three years, and has called for liberalizing the present immigration policy.

At a meeting here Nov. 22, the Methodist Church's family life committee addressed a resolution to a number of the denomination's boards and agencies urging them to intensify their programs to serve the spiritual needs of families living in new defense-industrial areas.

Pres. J. W. Behnken of the Lutheran Church—Missouri Synod told 200 pastors, teachers and laymen attending the 29th annual convention of the denomination's Southern Illinois district in Red Bud that the world today "gives all indications of approaching the last times." "The prophecy of persecutions, apostasy and the gospel being preached to the ends of the world is being fulfilled," he said.

A new organization, the American Indian Club of Chicago, has been formed to promote the social, cultural and material interests of the growing number of American Indians living in the city. The church federation and local congregations are helping the newcomers find church homes.

Grace Episcopal and Logan Square Methodist churches recently celebrated their centennials.

At the University of Illinois in Urbana, students this fall chose a Negro girl as their homecoming queen.

This correspondent concludes his stint as Chicago correspondent for The Christian Century—a task he has found pleasant and rewarding—as he leaves Jan. 1 to become executive director of the council of churches of Greater Houston, Tex.

VIRGIL E. LOWDER.

1,000 Heifers Reach Germany

Brethren-Initiated Project Nears Goal in Aid to Expellees—Publish 'Subsidiary' Pamphlets

GENEVA, Dec. 18.—"Goodwill," the 1,000th cow donated by American farmers through the Heifer Project to expellees from the east now living in western Germany, has been delivered to Gustav Ambrosi, who is farming at Arolsen, near Kassel. Robert M. Zigler of the Brethren Service Commission reports here that when 200 more heifers have been sent, the project's goal for the expellees will have been achieved. Since it was initiated by the Church of the Brethren in 1945, the Heifer Project has sent to the aid of war sufferers, principally refugees, in a number of countries 11,750 animals—cows, bulls, goats and horses. Other churches and relief organizations now cooperate in sponsoring the program.

Pamphlets Introduce Evanston's Subsidiary Themes

Subsidiary themes to be considered at the World Council of Churches' second Assembly in Evanston, Ill., in 1954 are treated in six preparatory leaflets intended for widespread study by church groups. The four pamphlets which have already been published deal with (1) evangelism—the mission of the church to those outside her life; (2) social questions—the responsible society in a world perspective; (3) intergroup relations—the church amid racial and ethnic tensions; (4) the laity—the Christian and his vocation. The two others, now in preparation, deal with (5) faith and order—our oneness in Christ and our disunity as churches; and (6) international affairs—Christians in the struggle for world community. The pamphlets were drafted by the World Council's study department after consultation with experts from the churches around the world. They introduce church members to the more detailed presentations which the international commissions for the six areas will make at the Evanston Assembly. The preparatory commission's second report on the over-all theme of the assembly has already been sent to member churches for their consideration (see The Christian Century for Dec. 31 and Jan. 7).

Reports Relief Needs in Greece, Yugoslavia

On his return recently from a fortnight's visit to Greece and Yugoslavia, Robert Tobias of the World Council's interchurch aid department reported that churchmen in those countries expressed deep appreciation for the assistance and concern extended to them by churches in other lands. The Greek Orthodox Church emphasizes training of leaders as the key to its renewal. Thanks to a sizable gift of money from Protestant Episcopal, Disciple, and Evangelical and Reformed churches, work will shortly begin on construction of St. Barbara's Institute as a training center for women religious educators, pastors' assistants and youth leaders. A wing of his-

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toric Pendeli monastery is to be rebuilt as a theological training center for Orthodox clergy. The Evangelical churches in Greece are also desirous of lifting their leadership standards. Four students who graduated this year from their theological institute have been ordained and have begun parish work, and others are studying for the ministry. In Yugoslavia, recent gifts from American churches are helping to purchase basic religious equipment, to assist students, to rebuild some of the war-destroyed churches, and to supply relief to the needy. To help relieve the people's severe economic straits following last summer's drought, American churches through CROP are planning to send to Yugoslavia wheat and corn for spring planting, and a joint committee representing the churches and the Red Cross will send in foodstuffs and clothing. During Mr. Tobias' visit to Yugoslavia, more than $6,000 worth of food, clothing and blankets was distributed to Orthodox clergy and theological students.

Prepare for Week of Prayer For Christian Unity

The World Council's commission on Faith and Order has issued a leaflet for the annual Week of Prayer for Christian Unity (Jan. 18-25). It invites prayers for the work of Faith and Order "as it seeks to serve the end of unity," and presents a series of subjects for such prayer as suggested by the Lund conference report. Msgr. Paul Couturier, ecumenically minded Roman Catholic of Lyons, France, has published for the Week of Prayer a brochure bearing on its cover the words: "For all of us Christians humility will open closed roads." Msgr. Couturier writes: "We Catholics are convinced that the day will come when the integration of other Christian groups will take place within the Roman church. . . . The prayer for unity will be vain and pharisaical if Christians do not ask Christ's pardon for the injustices and persecutions which they have inflicted on one another. . . . All Christians should pray habitually for the World Council of Churches, in which are represented almost all non-Catholic Christian groups. . . . May every Catholic listen to this fraternal call from Geneva and may he understand, Lord, that it is the echo of the call from thy Spirit."

And So Forth

On Nov. 30 the Old Catholic Church in Switzerland commemorated at Olten the 80th anniversary of its foundation in reaction against the proclamation of the dogmas of the universal episcopacy and papal infallibility.

During his trip to India to attend as a World Council president the meetings of the central committee, Pres. Marc Boegner of the Protestant Federation of France will visit chaplains caring for military and civilian personnel in Indo-China and the churches in French New Caledonia.

The World Council had a welcome surprise, not anticipated in its refugee service budget, when Geneva housewives presented it with hand-knitted woolen infants' garments to be given to refugee children in Greece and to needy church workers' families in East Germany.

Curriculums of Hungarian Reformed theological faculties are henceforth to include two weekly lectures on ecumenical subjects and related questions of theology and church history.

The 400th anniversary of the martyrdom of Michael Servetus, Spanish scholar burned at the stake in 1553, will be commemorated here next August by a conference convened by the International Association for Liberal Christianity and Religious Freedom.

BERNARD CAUSTON.

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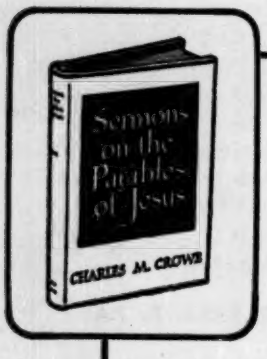

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WHEN IS THE KINGDOM COMING? (The wise and foolish bridesmaids)

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Mexico Catholics Lose School Bid

Congress Turns Down Bill Calling for 'Indoctrination'—See Portents of Church-State Accord

MEXICO, D. F., Dec. 16.—Another attempt to get Roman Catholic indoctrination introduced into all public schools failed when our newly elected congress refused to receive a bill calling for such a move. The measure was supported in congress by two Catholic political parties, Sinarquista and National Action. Its introduction was preceded by a propaganda campaign led by Roman Catholic organizations which claimed to represent the majority of parents in the country. One feature of the campaign was a barrage of articles, some of them couched in violent terms, which appeared in the daily press over the past year. A parade of marchers appealing for Roman Catholic instruction in the schools was staged in front of the National palace early in November, apparently in an effort to influence the policies of the new regime which took over Dec. 1.

Catholic Congress Hails State-Church Accord

"Happy relationships" between church and state in Mexico were stressed again and again at the Roman Catholic world missionary congress launched in Monterrey the second week in November. It credited outgoing Pres. Miguel Alemán (whose mother was a Methodist) with having carried on a policy of "friendship and liberty" toward the Roman faith during his term in office. Said Archbishop Martínez: "I hope the new government will follow a similar policy." As part of the congress, street processions were staged, a mass was held outside the church, and religious garb was worn in public—all in open violation of Mexico's constitution. A number of Catholic dignitaries complained at the congress of the "lack of religious instruction" among Mexico's people, and blamed the condition on the shortage of priests. The Archbishop of Monterrey revealed that in his diocese there is only one priest for every 10,000 persons.

Hysteria Greets Alemán's Gesture At Basilica Dedication

Five days before he went out of office, Pres. Alemán dedicated the new plaza of the Basilica of Guadalupe. He and Archbishop Martínez met inside the church and embraced warmly in view of the huge crowd assembled in the nave. Midway in his speech welcoming the president, the archbishop broke down and wept. He was unable to finish his remarks, and many of the people became hysterical. Archbishop Martínez said the president's presence meant that the basilica has become "not only of religious but also of patriotic significance." Alemán replied, pointing out that the reason the government had contributed toward the cost of the plaza was that its building fulfilled the wishes of the people, so many of whom came to worship at the shrine. Roman Catholics are playing up the incident as a token of eventual reconciliation between church and state in Mexico. Liberals have thus been fairly warned that a full comeback of Roman Catholic political power may be in the offing. To make room for the new plaza, the living quarters of over 1,000 families had to be demolished. They are now crowded into one-room lodgings and basement rooms.

Catholic Fanatics Kill Lay Evangelist

Another martyr has been added to the long list of Mexican Evangelicals killed by Roman Catholic fanatics. The story is revealed in a letter from John T. Dale, one of the executives of the Mexican Indian Mission. Ricardo García, Roberto Martínez and Camilo Ruperto, lay evangelists of the mission, were leading an evening service Oct. 19 in Coyocala, state of Hidalgo, when an armed group burst in upon them. They were dragged up a mountainside and subjected to beatings and other abuses. Then the mob shot and killed García, who died praying for his persecutors. Martínez and Ruperto, although wounded, managed to escape by diving into a creek and later creeping away in the darkness.

Priest Gives Fair Estimate Of Protestantism

The four lectures on Protestantism which Ramon de Erzte Garamendi, a Basque priest, gave at his Institute of Religious Studies last August marked a departure from the usual line taken by Catholic writers or speakers in Latin America or Spain when they deal with Protestantism. Instead of indulging in diatribe and abuse, he tried to give a fair estimate. He even said that Wesley was a "great saint" and

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JANUARY ISSUE NOW READY

Volume IX — Number 4

CONTENTS

Editorial:
Willingen and Lund: The Church on the Way to Unity — Paul Lehmann
The Church on the Spot
A Word to the Churches
The Meaning of Order in the Christian Church — John A. Mackay
Social and Cultural Factors in Our Divisions — Joseph L. Hromadka
The Indigenous Expansion of the Christian Church — Alexander McLeish
The Coming of the Son of Man — Paul S. Minear
Church and Religion in Present-Day Scotland — Norman V. Hope
Councils in Crisis — Henry P. Van Dusen
Can the Churches Give a Common Message to the World? — Lesslie Newbigin
Theological Table-Talk — Hugh T. Kerr, Jr.
The Church in the World — Elmer G. Homrighausen
Book Reviews

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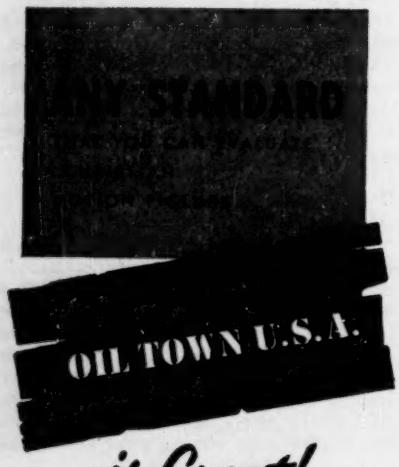

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endorsed Karl Adam's thesis that had Martin Luther remained in the Roman fold he could easily have become the "greatest of modern Catholic saints." In his lecture on Protestantism in Mexico, Fr. Garamendi blamed the present state of Catholicism in this country on the fact that in early days great masses of people were taken into the church without proper understanding or experience of their new faith. "It is one thing to baptize, another to convert," he said. Instead of leaning on the usual Roman Catholic explanation that Protestantism's success in Mexico is due to American dollars, Fr. Garamendi attributed that success to the Protestant emphasis on the person and centrality of Jesus and on the Scriptures. In his own parish, he has portions of the Bible and the ritual of the mass read in Spanish every day.

Union Seminary to Have Home of Its Own

Four students—two Congregationalists and two Methodists—graduated from Union Evangelical Seminary at the end of November. The seminary, which has suffered from the lack of an adequate building, has now purchased a lot from the Methodist Mission and will break ground for a new home early next year. Toward this project, the Methodist Missouri conference is raising $40,000. Also supporting it are the Southern California Congregational conference and the United Missionary Society (Disciples of Christ).

Bible Society Increases Distribution

In a preliminary report of the year's work, Secretary H. T. Marroquín of the American Bible Society's Mexico agency reveals that distribution of the Bible in this country has reached a new record. So far, 39,000 Bibles, 16,113 New Testaments and 470,000 Scripture portions have been sold. Mr. Marroquín points out that during the 300 years of Spanish-Roman Catholic rule in Mexico not more than 2,000 Bibles found their way to the people, while the Bible society in only 74 years of operation here has distributed 8,613,929 Bibles, New Testaments or portions.

G. Baez-Camargo.

In 35 Years, Friends Distribute 6,500 Tons of Clothing

Since the American Friends Service Committee established its warehouses to collect clothing for relief 35 years ago, more than 6,500 tons of merchandise—at least 18 million articles of clothing and pairs of shoes—have passed through them to the needy at home and abroad. During the 12-month period preceding Sept. 30, the warehouses processed and shipped 712 tons of supplies valued at $1,243,803. The Philadelphia warehouse alone processed 103,688 pounds of clothing and shoes for American Relief for Korea.

Gettysburg College Honors Dibelius

At a special convocation Dec. 15, Gettysburg (Pa.) College conferred an honorary degree on Bishop Otto Dibelius, head of the Evangelical Church in Germany.

Carolinas to End Public Education?

South's Voters Accept Proposal as Way to Avoid Nonsegregation; North's Consider It—Privately

Weldon, N. C., Dec. 22.—Although it breaks into print only occasionally, the racial issue constitutes a dark background for much of the recent news in the Carolinas. In the November election South Carolina voters approved an amendment removing from the state constitution the requirement for public schools. This action, recommended by Gov. James Byrnes, makes it possible for the state to discontinue tax-supported schools should the Supreme Court decide that segregation is unconstitutional. (Cases now before the court from South Carolina and several other states raise that specific issue.) Mr. Byrnes proposes that in such event the responsibility for education be assumed by private agencies which could continue to provide separate schools. Whether there are agencies that could and would undertake this responsibility is not yet clear. No such proposal for handling the school segregation issue has been made publicly in North Carolina, but it is frequently mentioned in private. Gov. W. Kerr Scott, whose political influence has waned considerably of late, has expressed the opinion that North Carolina will accept the ruling of the Supreme Court, whatever it is.

Other Developments on Interracial Scene

In South Carolina, some Negro leaders are reported to be planning legal action to open state parks to all races unless additional park facilities are quickly provided for their group. . . . Speaking to a "Citizens for Eisenhower" rally, Gov. Byrnes of South Carolina urged the continuation of a "citizens' bloc" to offset bloc voting by Negroes. . . . A case which has attracted international attention, in which a Negro farmer was convicted of assaulting a white girl by "leering" at her, is now before the North Carolina supreme court. Unless his suspended sentence is reversed, attorneys plan to carry the case to the federal courts. . . . A Negro girl won third place in a "Voice of Democracy" speech contest recently sponsored by South Carolina "Jaycees." Evidence of changing patterns in the south is seen in the fact that the press carried pictures of the four finalists seated together. . . . A conference on "Youth and Racial Unity Through Educational Opportunity" is to be held at Allen University Dec. 29-31. It is sponsored by 425 students and student leaders from 17 southern states in cooperation with the Southern Conference Educational Fund.

Fundamentalists Attack New Bible Version

A "tempest in a teapot" has been brewed by attacks of fundamentalist groups in this area on the Revised Standard Version of the Bible. Bob Jones, Sr., of Bob Jones College has offered to have three of his teachers debate any three Bible scholars on the proposition that the R.S.V. "does

not properly translate the Hebrew and Greek." No takers have come forward. In Rocky Mount, N. C., M. Luther Hux, independent Baptist preacher, publicly burned the page containing Isaiah 7:14, where the new version translates "young woman" instead of the King James' "virgin." Baptist leaders stated that Mr. Hux does not represent the viewpoint of their denomination and pointed out that he and his church are not affiliated with the state convention. Meanwhile, bookstores throughout the area report that they are still months behind on orders for the new version.

Christian Social Action Group Wins Support

At its annual meeting Dec. 2 the governing board of the Christian Action Council, interdenominational body concerned with social issues in South Carolina, heard encouraging reports of an expanding program and increasing support from the denominations. New concern about the problem of alcoholism is evidenced in the work of a state legislative committee to formulate a program of rehabilitation, and in the fact that the Presbyterian synod of South Carolina instructed all ministers to preach on temperance and receive a special offering for support of the council.

Fails to Prove Duke Professors 'Red'

When Louis Parker, past commander of the North Carolina American Legion, charged in an Armistice Day address that professors at Duke University were "making contact with the Communist party," the executive committee of the legion denounced the charge as unjustified. Summoned by a senate committee to give information, Parker toned down his statement until it appeared that he referred only to routine investigation by the F.B.I. of persons assigned to security projects. . . . The Duke Endowment has set aside a special fund of $1½ million to aid in securing "distinguished professors" for Duke University. . . . The annual Duke Divinity seminars for ministers will be held Jan. 19-23 at Greensboro and Kingston.

And So Forth

The North Carolina Baptist convention at its recent session honored M. A. Huggins, general secretary for 20 years, under whose leadership the denomination has made great progress in many lines. The Baptists were urged to center their concern on missions and evangelism.

A North Carolina foundation of church-related colleges was recently organized. It represents 24 institutions supported by various denominations.

The first Reformation Day observance held in Winston-Salem under the sponsorship of 12 local churches had an attendance of 800.

The North Carolina state convention of United World Federalists in Rocky Mount heard reports of growth in membership to 31,000.

Led by North Carolina State College, the larger schools of the state are making public their figures on financial aid to athletes as one means of combating "professionalism."

Chancellor T. R. Milford of Lincoln Cathedral, London, will be visiting lecturer during January in the department of religion at the University of North Carolina. J. R. Nelson, secretary-elect of the World Council of Churches' Faith and Order commission, will preach the university sermon that month.

Bernard C. Clausen is speaking in five Carolina cities this month under sponsorship of the American Friends Service Committee.

HENRY G. RUARK.

U. S. Study Quotes Church Sources

In *A Graphic Presentation of Rural Trends,* published by the U.S. department of agriculture, Author Arthur E. Raper quotes from reports of the National Council of Churches' department of town and country work and from denominational research studies to show the role of the church in the changing rural community. One of his conclusions is that churches with facilities for social and educational activity gained in membership over the past decade.

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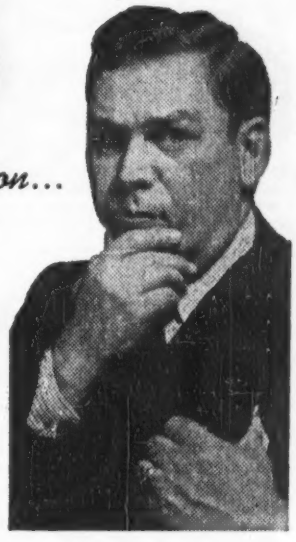

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Violence Comes To South Africa

'Defiance of Unjust Laws' by Natives Brings Clashes—Government Bows to Appeal Court

HEALDTOWN, SOUTH AFRICA, Dec. 11.—South Africans will not mourn the passing of 1952, a year which has seen increasing racial tension lead to restlessness, defiance campaigns and violence on the part of the natives. The violence has centered mostly in eastern Cape province, a region hitherto marked by a cooperative spirit between white and black. Port Elizabeth's large "location"—native residential area—at New Brighton was recently the scene of an ugly riot in which many Africans and some whites lost their lives. Port Elizabeth has been notable for its enlightened policy toward the native population, and its "location" had been regarded as a model of its kind. Now the city council has been taken to task for its liberal policy by members of the national cabinet, who contend that it did not exercise sufficient measures of control over the natives.

Restrictive Measures Seek End of Violence

As a precautionary measure, the government banned public meetings in eastern Cape province. In consequence, another violent outbreak occurred in East London, the area's other main city. A nun (an M.D. serving the native population) and another European were murdered, churches were razed by fire, and the government's native teacher training school was so badly damaged that it will be unable to reopen in 1953. Leaders of the African National Congress have condemned violence of this nature. Unfortunately, a strictly nonviolent campaign launched by leaders only too easily becomes something far different when the masses of people fall under the influence of other persons of no great principle. It remains to be seen whether the strict control measures now being exercised, together with the reaction of horror on the part of saner native elements to recent violent outbreaks, will serve to make 1953 a more orderly, if not a happier, year for South Africa.

Nature Also Turns To Violence

In the past fortnight, violence here has not been confined to racial animosities: in swift succession, two tornadoes struck native residential areas in towns on the Reef. Hardly had we grasped the news of the destruction in Albertynesville, 20 miles from Johannesburg, where the flimsy dwellings of many of the natives were flattened or carried away, many were killed and hundreds injured, when word came of another tornado which flattened the Payneville "location." In this area, 30 miles from Johannesburg on the East Rand, the story was the same—death, injury, multitudes made homeless. The tragedies were brightened, however, by the manner in which white people rallied to the aid of the stricken native families. Blood donors came forward by the thousand, food merchants gave lavishly of their goods, soup kitchens were opened, clothing was contributed, and policemen, firemen, doctors and nurses worked themselves to exhaustion to relieve the suffering. That this could happen in a country where racial feelings run so high, and just after violent outbreaks, indicates that beyond their differences white and black do recognize common bonds.

Government Submits to Appeal Court Decision

South Africa's *cause célèbre* has reached a conclusion. The long fight of four Colored (Eurafrican) voters against the government's attempt to remove all Colored names from the common electoral roll has ended in triumph. The Appeal Court has ruled that the minister of interior's appeal against a Supreme Court decision holding the High Court of Parliament act invalid cannot be upheld. In this test case, the four plaintiffs secured an Appeal Court ruling that the Separate Representation of Voters act was null and void. Thereupon Parliament countered by creating a "High Court of Parliament" to review decisions of the Appeal Court, the highest in the land. Prime Minister Malan has stated that the government will accept the latest verdict of the Appeal Court, but promises that "sovereignty of Parliament" will be a main issue at the general election slated for next April. As much of the press points out, any other course would have led to anarchy.

Whites Join Natives in 'Defiance' Campaign

Recently a number of Europeans (whites) have taken a stand with the nonwhites currently carrying on a "Defiance of Unjust Laws" campaign in various South African centers. Four have been arrested in Cape Town and seven in Johannesburg. Among the latter was Patrick Duncan, son of Sir Patrick Duncan, last governor-general of the Union of South Africa. In a public statement issued before his participation in the campaign Mr. Duncan said: "We are approaching the greatest crisis in our history. It is no longer in the power of white South Africa to impose on nonwhite South Africa discriminations based purely on color, not even by a drastic policy of internments. All that is in the power of white South Africa is to choose whether the change will come with or without violence. The African and Indian political movements are today pledged to the methods of nonviolence. That is to say they are putting Christianity into practice. . . . I believe the [African and Indian National] congresses are in no way responsible for the recent sad riots."

Visser 't Hooft Report Stresses Natives' Discouragement

Wide publicity has been given here to the report by W. A. Visser 't Hooft on his two-month visit to the union earlier this year. The World Council of Churches official contends that the future of South Africa may well depend on the answer which the churches give to the question of *apartheid* (segregation) and other racial issues. He says that the main impression he gained from contacts with African leaders was of their complete lack of confidence in the intentions of white political leaders of all parties. He found "extremely serious" the psychological effect of the Africans' being

given no tangible reason to hope for any increase in their civil rights. "It is almost inevitable that they come to the conclusion that they will never get such rights except through some form of resistance," Dr. Visser 't Hooft says. "Given the background and character of the Bantu, it is doubtful that such resistance will be or remain merely passive. The real challenge to South African statesmanship is how to avoid allowing the Bantu masses to become permeated by a sense of frustration which can only have the most dangerous results for the future of the country." Dr. Visser 't Hooft is to give his complete report on South Africa to the World Council's central committee at its meeting in India near the end of the year.

And So Forth

Delivering the Burge Memorial lecture at Westminster School in London recently, T. J. Haarhoff, prominent professor at South Africa's University of the Witwatersrand, stated that he favors "limited direct representation" in Parliament of all non-European sections of the union.

The government is embarking on its "national population register," which will provide identity cards for 3 million Europeans, Coloreds and Indians, plus "reference books" for 2½ million male natives. The project will cost over £1 million the first year.

Addressing a recent meeting at Bloemfontein University, J. Reyneke, prominent Dutch Reformed clergyman, emphasized the great responsibility that rests on Europeans in South Africa "at this time when the continent's masses are facing a choice between ideologies in the East-West struggle." They must do everything in their power to create better race relations, he said, and to influence the Africans to align themselves with the West. Dr. Reyneke said the native should be regarded as a full citizen—in the sense that he should love Africa, contribute toward his country's general prosperity, and be made to feel that he is needed. He condemned "discourteous and inhuman" treatment of nonwhites on the part of Europeans.

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Current Feature Films

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Abbott and Costello Meet Captain Kidd (War.) Bud Abbott, Lou Costello, Charles Laughton. *Farce.* The comedians get possession of pirate chief's map showing hiding place of treasure, so they are given a place on ship bound for West Indian isle, engage in much byplay and chicanery en route. Most of the routines are *time-worn* Abbott and Costello slapstick, but introduction of Laughton in comic role as Kidd adds new and welcome note. In "cinécolor." **M,Y,C**

The Hour of 13 (MGM) Dawn Addams, Roland Culver, Peter Lawford. *Melodrama,* with British cast. When clue seems to tie "Raffles" type of jewel thief to series of brutal murders, he volunteers to Scotland Yard a plan to trap the fiend, in the end finds that the police are surprisingly able to follow two plot threads at once. Despite provision of punishment in the end, film makes its debonair thief a hero. It moves at *smart pace,* incites tense interest as thief and star detective match wits and techniques. **M,Y**

The Pathfinder (Col.) Helena Carter, George Montgomery. *Melodrama,* in technicolor, takes James Fenimore Cooper hero on mission to discover French plan and save British garrison in French and Indian War. Adventure tale is *competent enough, but pedestrian.* Displays little of imagination or significant comment, conveys none of the flavor of the Cooper original. **M,Y**

BEST CURRENT FILMS

For Family: The Greatest Show on Earth, Ivanhoe, Ivory Hunter, The Magic Garden, Navajo, Olympic Elk, Plymouth Adventure, The Story of Robin Hood, The Story of Will Rogers, Water Birds.

For Mature Audience: Breaking Through the Sound Barrier, Cry, the Beloved Country, Eight Iron Men, God Needs Men, The Lusty Men, Les Miserables, Murder in the Cathedral, O. Henry's Full House, The Quiet Man, Quo Vadis, The River, The Stranger in Between, Viva Zapata!, Washington Story. 1-7-53

The Church Roll

Charles W. Ranson, Irish-born general secretary of the International Missionary Council, has been awarded the honorary Th.D. degree by the University of Kiel for his work in world missions, particularly in Germany.

Pres. Henry P. Van Dusen of Union Theological Seminary, New York city, left Dec. 11 for a two-month survey in the interest of higher education in the western Pacific area. On behalf of the United Board for Christian Colleges in China, he will explore the possibilities for new avenues of college and theological training for Chinese in southeast Asia.

Carl P. Rasmussen, an Evangelical Lutheran pastor, has resigned as secretary for urban church strategy in the National Lutheran Council's division of American missions to accept the pastorate of Trinity Lutheran Church in Park Forest, Ill., new community in suburban Chicago.

Recent deaths in the field of religion: Nevill Joyner, for 33 years a Protestant Episcopal missionary to the Oglala Sioux Indians of South Dakota, in Bethesda, Md., on Dec. 5, at the age of 84. In the early 1930s, Dr. Joyner led a protest campaign against commercialization of American Indians and their customs. . . . Cassius E. Bixler, for 38 years a Presbyterian, U.S.A., missionary to Brazil, in Haddonfield, N. J., on Dec. 7, at the age of 90. Dr. Bixler established many churches on the Brazilian frontier, leaving them in the care of native pastors, and in 1914 became director of the Institute do Ponte Nova, oldest Presbyterian school in Brazil. . . . Arthur Wilde, pastor of the New Church (Swedenborgian), New York city, and formerly editor of Swedenborgian magazines in the U.S. and in Great Britain, where he lived until 1923, on Dec. 8, at the age of 82. . . . Dr. Frederick J. Tooker, formerly a medical missionary in China where during the 1930s he attended Gen. Chiang Kai-shek, in Summit, N. J., on Dec. 17, aged 80.

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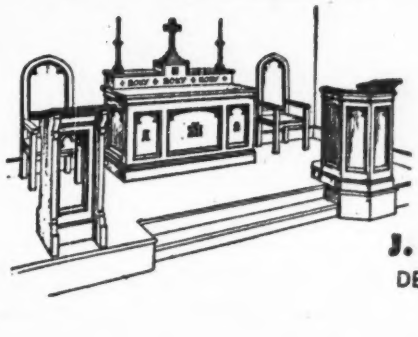

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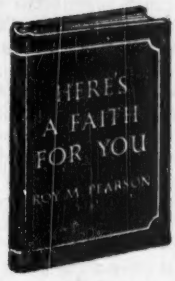

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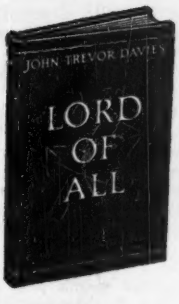

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